

Alcove 23

AM 1936

*bal*

*cop. 2*

Ballinger, M. B.



BOSTON UNIVERSITY CHENERY LIBRARY

Regulations for the Use of Manuscript Theses

Unpublished theses submitted for the Master's and Doctor's degrees and deposited in the Boston University Chenery Library are open for inspection, but are to be used only with due regard to the rights of the authors. Bibliographical references may be noted, but passages may be copied only with the permission of the author, and proper credit must be given in subsequent written or published work. Extensive copying or publication of the thesis in whole or in part requires also the consent of the Dean of the Graduate School of Boston University.

This thesis by ..... has been used by the following persons, whose signatures attest their acceptance of the above restrictions.

A library which borrows this thesis for use by its patrons is expected to secure the signature of each user.

---

NAME and ADDRESS of USER

BORROWING LIBRARY      DATE

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE USE OF RELIGION BY CERTAIN ABNORMAL  
PERSONALITIES IN ESCAPING PROBLEMS OF LIFE

by

Malcolm Brandon Ballinger

(A.B., Indiana University, 1934)

submitted in partial fulfilment of the  
requirements for the degree of  
Master of Arts

1936

BOSTON UNIVERSITY  
COLLEGE OF LIBERAL ARTS  
LIBRARY



56530



Above 23  
378.744  
B0  
AM 1936  
bal  
cop. 2

2

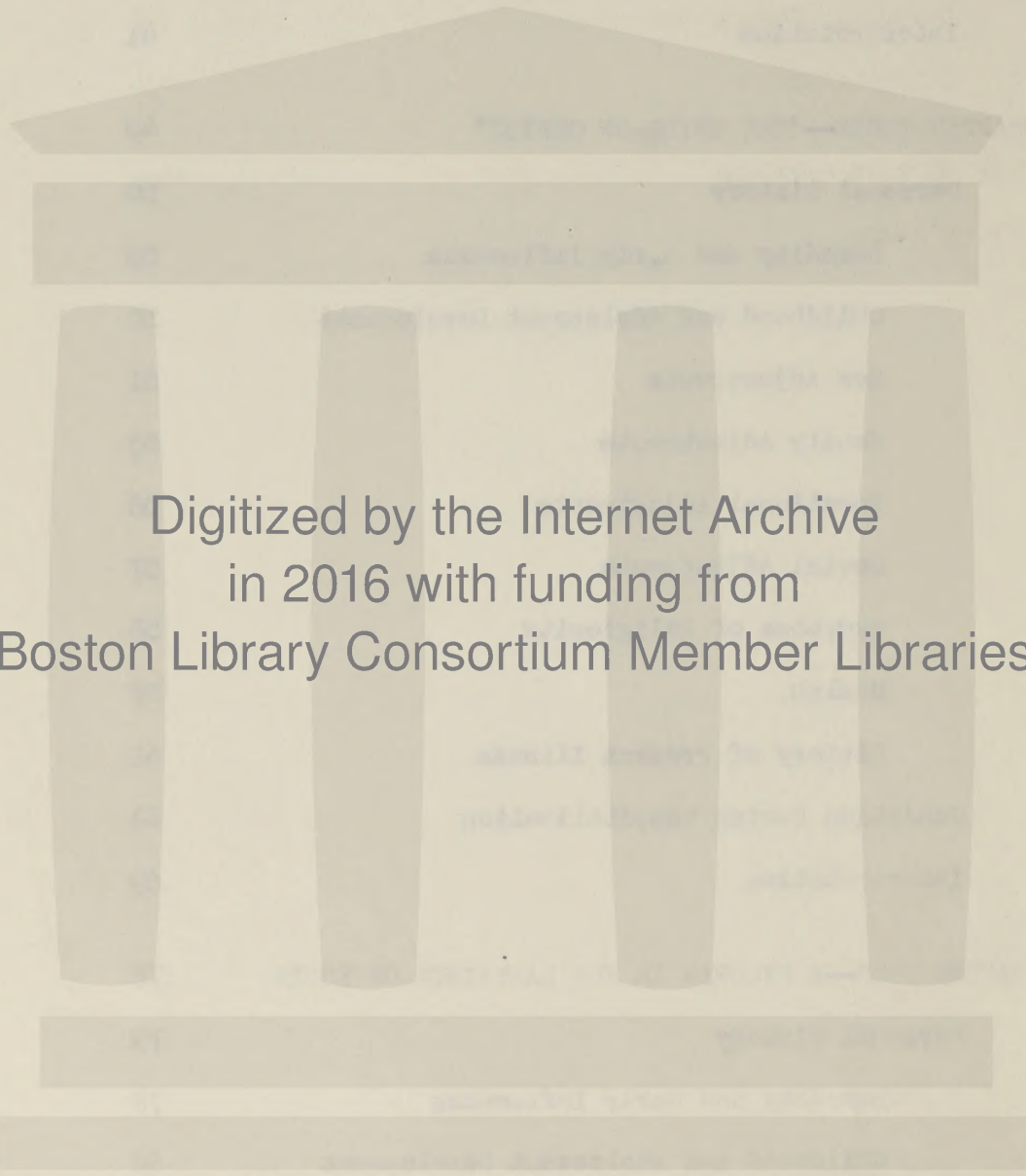
## TABLE OF CONTENTS

TABLE OF CONTENTS	2
PREFACE	5
CHAPTER ONE--THE NATURE OF RELIGION	8
Definition of the Nature of Religion	10
What Adjusting to the Environment Means	10
What Adjusting the Environment Means	11
The Nature of Religion	12
The Religion of Primitive People	13
The Religion of the Israelites	14
The Religion of Jesus	16
The Religion of the Buddhist	18
Misconceptions of the Nature of Religion	22
Significance for the Religious Worker	24
Abnormal Personalities	25
CHAPTER TWO--A RELIGIOUS POTPOURRI	27
Personal History	28
Heredity and Early Influences	28
Childhood and Adolescent Development	29
Sex Adjustments	30
Family Adjustments	32
Vocational Adjustments	33
Social Adjustments	33
Symptoms of Religiosity	33





Health	34
History of Present Illness	35
Condition During Hospitalization	37
Interpretation	41
CHAPTER THREE—"THE BRIDE OF CHRIST"	49
Personal History	50
Hereditv and Early Influences	50
Childhood and Adolescent Development	50
Sex Adjustments	51
Family Adjustments	53
Vocational Adjustments	56
Social Adjustments	57
Symptoms of Religiosity	58
Health	59
History of Present Illness	61
Condition During Hospitalization	64
Interpretation	69
CHAPTER FOUR--A PILGRIM IN THE LABYRINTH OF YOUTH	78
Personal History	79
Hereditv and Early Influences	79
Childhood and Adolescent Development	80
Sex Adjustments	82
Family Adjustments	94
Vocational Adjustments	96
Social Adjustments	97



Digitized by the Internet Archive  
in 2016 with funding from  
Boston Library Consortium Member Libraries

<https://archive.org/details/useofreligionbyc00ball>



Symptoms of Religiosity	97
Health	98
History of Present Illness	99
Condition During Hospitalization	100
Interpretation	105
CHAPTER FIVE--SUMMARY AND CONCLUSION	113
BIBLIOGRAPHY	117

10	Introduction
11	1. The Problem
12	2. The Method
13	3. The Results
14	4. The Discussion
15	5. The Conclusion
16	6. The Acknowledgments
17	7. The References
18	8. The Appendix
19	9. The Bibliography
20	10. The Index



## PREFACE

During the summer of 1935 the writer was a full time theological student for twelve weeks at the Worcester State Hospital in Worcester, Massachusetts. Training consisted of directed case work, actual work with patients in the hospital, and participation in conferences and seminars with specialists in human problems. Emphasis was placed upon the cooperation of the minister of religion with those specialists in attempting to prevent personality disturbances and upheavals in normal life.

While pursuing this regular course of study, the writer became interested in the fact that many of the patients in the hospital seemed to be using religion as a means of escape from their problems in life. Arrangements were made whereby a special study of such patients and their use of religion could be made.

During the months of September to December the writer spent practically three days each week in intensive study of such patients, their case histories, books and periodicals relative to insanity and religion, and <sup>had</sup> many conferences with the theological supervisor and psychiatrists at the hospital.

It was found impossible to deal with all the patients in the hospital who used religion in this way. A group of them were arbitrarily selected for study, and out of this group three were selected for intensive work. Any other three patients out of the group might have been selected for this study. No attempt has been made to make a statistical study of this subject; merely a study of any three cases





which would illustrate this thesis.

As is stated at the beginning of the first chapter, it was soon found necessary to arrive at some definition or understanding of the normal use of religion if one were going to discuss an abnormal use, consequently an attempt was made to present the writer's conception of the true nature of religion as contrasted with the abnormal use of religion as an escape from problems of life.

It will be evident that there are certain limitations to such a study. In the first place, it is difficult to give a conception of the nature of religion that will meet the approval of everybody. In the second place, it is next to impossible to give an interpretation of the cases studied which will satisfy all. Some will complain that it goes too far; others will be disappointed because the interpretations do not go to the root of all the elements of abnormalcy found in these persons. It is impossible to please everybody. Here an attempt has been made to present the data and make no speculative interpretations that cannot be supported by that data.

Some may be dissatisfied with the influence of abnormal psychology on the thinking and writing of the writer, but since this is a study of abnormal personalities, it is impossible to make an adequate study of them without a preponderant use of the methods of abnormal psychology.

The writer wished to express his appreciation to the superintendent of the Worcester State Hospital for making it possible to pursue this study and to have free access to the library and all records of the hospital; to the psychiatrists and social service department for help re-





ceived from them; and especially to Dr. Carroll A. Wise, chaplain and theological supervisor at the hospital, who gave much inspiration and hours of discussion in the preparation of this thesis.

Because of the confidential nature of the material used in this study, it must be insisted that under no circumstances should any of this thesis be used in any way whatsoever without the consent of the writer.





## CHAPTER ONE

### THE NATURE OF RELIGION

The purpose of this study is to show how certain abnormal personalities have used religion as an escape from problems of life. When the term "abnormal personalities" is used, the implication is that such a use of religion is not the normal one. It thus seems necessary to define religion in its normal sense before a demonstration can be presented of an abnormal use of religion.

It is very difficult to define religion. Many attempts have been made to define the nature and function of religion,<sup>1</sup> and on hurried examination it seems that few if any of them are alike. This failure on the part of definers may be due to several factors. It may be that they actually do not know what the nature of religion is. Or the nature of religion may be so varied and cover so many different aspects and processes that it is difficult to contain them all in one definition. Or again it may be that each person who sets about to define religion has in mind only one phase of religion and really is working with only one small fraction of the whole. No doubt there is a certain amount of truth in each one, and that no one attempt is all-inclusive. If one makes the definition too broad he gets lost in the mighty expanse he tries to cover,

---

<sup>1</sup> See the footnote on page 45 of Edmund S. Conklin's The Psychology of Religious Adjustment for a list of books containing studies of definitions of religion. Particular attention should be paid to J. H. Leuba's A Psychological Study of Religion (New York: Macmillan, 1912), pp. 339 ff.

(Edmund S. Conklin, The Psychology of Religious Adjustment, New York: Macmillan, 1929.)





and if he makes it too narrow he is tied hand and foot to that restricted field and is apt to create the wrong impression.

On closer study of many definitions of religion it has been found that most of the definers were interested more in the symptoms of religiosity than the actual nature of religion.<sup>2</sup> This may be accounted for in several ways. . . In the first place, the definers may have had a mistaken idea of the nature of religion. In the second place, they may have found that religion was something inner, and found it difficult to describe it in the best language, and so have resorted to the figurative language of the material world. But whatever the real reason might be, it is true that people have often found out that certain institutions, rites, or ceremonies have been associated with those people considered religious, so they have concluded that if one adopts those institutions, rites, or ceremonies into life, the result would be religion. They have been so interested in these symptoms of religion that they have failed to perceive the actual nature of religion.

Throughout the history of the world many theories as to the nature of religion have sprung up. Some of these theories have been accepted for a while, and then have been rejected. Other theories have developed over a long period of time and are still in the process of evolution and evaluation. Some have claimed authenticity through appeal to theory, others have claimed rational justification, others emotional satisfaction, etc., but the ultimate test of the validity of an idea of the nature of religion

---

<sup>2</sup> Theodore Schroeder, The Psycho-analytic Approach to Religious Experience.





is experiment, or practicability. If an idea of the nature of religion can be justified by reason, and yet does not withstand the test of experience and experiment, then it is safe to say that it did not define the true or ultimate nature of religion.

The purpose of this chapter is to state and describe what the writer believes is the nature of religion. It may be that this idea of the nature of religion may contain some of the same faults that previous attempts at this same problem have contained, yet this writer thinks this idea is near the true one, and this chapter will try to show how experience backs it up.

#### DEFINITION OF THE NATURE OF RELIGION.

The nature of religion is two-fold: (1) the adjusting of the self to the environment, and (2) the adjusting the environment to the self. This definition necessitates an explanation of terms. By self is meant the total personality, the person as a dynamic whole; by environment is meant all those forces with which the total personality comes in contact. This means that religion is concerned with the science or art of living. Life is made up of adjusting to the environment and adjusting the environment to the self, so religion can be thought of as the direction of life.

#### WHAT ADJUSTING TO THE ENVIRONMENT MEANS.

When a person is born, he has to have continuous care at first. When he was in his mother's womb all his desires were satisfied, his environment was limited and simple, and he was protected from all injury. He had





to do nothing for himself. At birth his environment widens but he does not know how to adjust himself to it; he has to be taught how. Gradually he is weaned away from continuous care. He learns to do things for himself. His mental and physical capacities develop so as to conform to the environment in which he finds himself. At first he can do little about making the environment conform to his wishes, so he has to adjust himself to things as he finds them. Of course he may learn that by making certain sounds from his mouth he can get certain things done for him, but gradually, if he is to grow up, he must learn that life isn't that easy. He learns that life demands first that he conform with its conventions.

Thus the individual grows, and grows in more ways than one. He grows physically, mentally, emotionally, aesthetically, spiritually. This is because he finds that the environment in which he finds himself forced to live contains something more than just himself. He finds that there are other people living who have the same desires and instincts that he has, and that they are all seeking to satisfy those same desires and instincts. And he also learns that there is another being that exists, and that that being, although he cannot see it or conceive it physically, yet it is present in his environment and he feels the force of the desires of that being. The individual thus learns that the environment of his total personality involves relationship with the world of human beings and with the world of a supreme being, as well as his own wishes and desires.

#### WHAT ADJUSTING THE ENVIRONMENT MEANS.

Once the individual has made a successful adjustment to his environ-





ment, he becomes dissatisfied with it. He wishes to improve it. He wishes that his own personal desires and instincts could be more easily and adequately satisfied. He feels that he has within himself more and higher capacities that ought to be realized, but which cannot because of the limitations of his environment. Now remember what the environment includes. It includes everything with which his total personality comes in contact. It includes the desires of his fellow man and of God. This means if he attains a higher level of self-realization he must improve his physical surroundings, his relation to his fellow men, and his relation to God. The three go hand in hand. He cannot adjust the environment until he adjusts himself to it as he finds it.

At this point some will wonder if successful adjustment is a prerequisite of this dissatisfaction. They will point out that many are dissatisfied with the environment because they found it difficult to make the adjustment. We find many people who are dissatisfied with their environment because they have never been able to adjust themselves. They have projected their own inability or weakness onto the environment. They have tried to take a short cut or find an easy way to living. But such a person is not truly religious. The great religious leaders have first adjusted themselves to their environment before they have tried to change it. They have desired adjustment first because they have wanted to cooperate rather than dominate; their viewpoint has been broad rather than selfish.

#### THE NATURE OF RELIGION.

Religion is the process of growing, integrating oneself to the enviro-





onment, and the changing that environment into a better one. Religion is not the observing of certain <sup>favorite</sup> formulae, the recitation of certain creeds, the attendance in a certain building at certain prescribed times--these things are mere symptoms. These are merely devices formulated by man to help him grow and become integrated. Many people think that if they work these mechanical things they have religion, but instead they are trying to work magic. If those formulae do not help a person grow, then they have no value; likewise if a person can grow without these formulae, then he is religious in spite of anything anybody can say to the contrary.

#### THE RELIGION OF PRIMITIVE PEOPLE.

When life is on a primitive level, the individual finds that his environment is not very large. His personal desires are easily satisfied without much effort on his part, and his social obligations are not very heavy. The satisfaction of his own personal instincts generally does not hinder the same satisfaction on the part of the few others in his environment. But once he adjusts himself to life, he becomes more or less dissatisfied with it, and he seeks a higher level of culture. As the level of culture advances and life becomes more complex; when instincts are not so easily and readily satisfied; when there are more people in his environment; he finds that growth is more difficult. He finds out that at times he has to restrain certain drives within himself. He learns that sometimes it is necessary to sacrifice present pleasure for future pleasure or the avoidance of pain.<sup>3</sup> He learns that he has to consider the rights of others

---

<sup>3</sup> For a more complete statement of this principle, see Sigmund Freud's Beyond the Pleasure Principle.





in satisfying their own drives, and he begins to have a consciousness that there is some force higher than mere human instinct with which he has to reckon.

At first the primitive man may have only a vague idea of the nature of God and the nature of the power of God. He may easily and readily associate it with whatever he is dependent upon for the satisfaction of his desires. He might attribute it to the sun, or the moon, or stars, the rainfall, trees, animals, soil.<sup>4</sup> But he must integrate himself with whatever he thinks it is. He must also adjust himself to the rest of his environment as it is.

As time marches on and his physical and social environment develops, he will find that his idea of the nature of the supreme being will develop. This means that he is adjusting his environment. This means that religion is working in his life. The primitive religion need not be on a high plane because the instincts are not on a high plane. Life is not complicated, hence religion need not be complicated.

#### THE RELIGION OF THE ISRAELITES.

If we trace back through the history of the Israelitish people we find that we can go clear back to a primitive level of culture or civilization in which they were simple nomads who roamed over the country eating and living however they could. Such a life was simple and on a low level of civilization. The individual adjusted himself to a low level of civilization; religion was therefore also on a low level. But as the people became thoroughly adjusted to this sort of life they became a little dissatisfied with life as they found it. Sometimes lack of rainfall made

---

<sup>4</sup> G.A. Barton, The Religion of Israel, p. 5.





it difficult for them to find wild animals to kill as easily as they pleased. They looked with longing eyes upon the land of the fertile crescent, and wished that they could have that environment. And so they came into that territory. Then came about a new adjustment, for life was different. Their physical desires were satisfied in a different manner. Their relationship one with another and with the other occupants of the land became more complicated. They found that ~~the source of~~ their power must come from a different source. Their God had been the local God of Sinai.<sup>5</sup> They found it was difficult for them to adapt their Yahweh to their agricultural life, while it was easy to adopt the baals of the Canaanites. The Israelites accordingly adopted the ritualistic practices of Canaan to get the benefit of the gods of Canaan so that the crops would be successful.

Accordingly we find that the Israelites had adjusted the environment to a higher level. They then had to adjust themselves to that higher level. It was religion which helped them do this, for it is religion which helps one grow and adjust to life. This was accomplished largely by a religion more or less of "dout's" or "thou shalt not's". They found out that one way of being able to measure up to the higher standards was to repress and suppress many of their more base desires in order that higher values might be attained. But as civilization advanced even higher, they thought that it was the observance of those "dout's" that had made it possible,

---

<sup>5</sup> Ibid, p. 4.





and they said that religion is the strict observance of the letter of the law to the nth degree. But this did not help them to adjust to higher standards. Their idea of the nature of religion was wrong. They had thought that it was something of an external nature, and that external formulae would bring about religion. Little did they know the true nature of religion. And until they learned to adjust themselves to their environment, they would not be able to elevate their environment.

#### THE RELIGION OF JESUS.

At the time when Jesus came into the world the condition of life was as has just been described. The people were not making a proper adjustment to their environment, and did not have the stimulus to change that environment, partly because they had the wrong idea of the nature of religion. Although the law of Moses had been adequate in helping the people integrate their personalities to their environment, at this time the environment was much different, and mere observing of the strict letter of the law was not going to help. They thought of religion as something external which could be operated mechanically. Their religion was more like magic and mythology than it was true religion. What may be religion for one group of people on a certain level of civilization is not religion for another group of people on a different level of civilization. Consequently, we find that the Israelites were having a hard time adjusting to life, and were static in their development, even in danger of slipping back onto a lower level. The level of civilization on which they were living was not satisfying their individual instincts, their attitudes toward their fellow men were not adequate to the actual living conditions, and their conception





of the nature of God was not high enough to help them get the proper perspective on life as a whole.

Jesus realized all this. He himself had become perfectly integrated to his environment because he had adjusted himself properly to his own desires and wants, he was in perfect accord with his fellow man, and he had a much higher conception of God than the average Israelite. He was ready to improve that environment, but he found that the people were not ready. Even as Moses had found that the people were not ready to be led out of bondage in the land of Egypt (and that political bondage symbolized not only inability to satisfy their own desires, but inability to integrate their personalities to their fellow-men and to God), so, too, Jesus found that the people were not ready to be led out from under the bondage of the Pharisaic conception of the nature of religion. Religion to him was not an external show of living up (or down) to the strict letter of the law which Moses had found necessary to help the people. To him religion meant growth; it meant having life, and having it more abundantly; it meant loving thy neighbor as thyself; it meant loving God with all your heart, and soul, and might.<sup>6</sup>

When one had that, he said, the Kingdom of God would be at hand. He himself set about building the Kingdom of God because he was ready; he saw that in order for the people to help him they must be ready too. He spent his life trying to teach the people that religion was not as the Pharisees taught, but that it was a more vital thing. He tried to show the people what he meant. Especially did he try to show his disciples what he meant by the Kingdom, but they failed at the time to understand. They were thinking all the time

---

<sup>6</sup> Matthew 22:37-39; John 10:10.





in terms of the Davidic Messiah which had been promised. He emphasized the building of the Kingdom, and suggested indirectly what kind of an organization might help bring that about. Most of his followers got the idea of the organization, but they missed the whole idea of the true nature of God.

Thus we find that the Early Church was more interested in the organization of the Church, which was supposed to be the instrumental organization for building the Kingdom, than they were interested in the Kingdom itself. The people were again defining religion in terms of symbols of religiosity rather than in terms of the integration of the personality to the environment and subsequently the environment to the personality. They saw that the religious person is able to transcend his environment, so they thought that being free from the sins of the physical environment was being religious. They thought that if they withdrew from life they were religious, for by withdrawal from life they were able to transcend the physical environment. They failed to see that what Jesus meant by religion was not escape from life, but facing life.

#### THE RELIGION OF THE BUDDHIST.

It has been noticed that the religion of Moses and of Jesus has been the adjustment to the environment and the adjustment of the environment. The end result has been a transcending of the environment because of absolute facing the world and the conquering of the world. Now the Buddhist attempts to achieve the same end result, but through an entirely different





process. In order to understand the process used by the Buddhist it is helpful first of all to understand the process, say, of Jesus, in order to contrast and compare the two.

Time and again Jesus came face to face with crises in his life. Nearly all of these crises were in regard to what he must do in order to build the kingdom of God. Take for example his experience of the Transfiguration.<sup>7</sup> He had just been on a tour throughout Galilee trying to show the people what he meant by the Kingdom of God, and what kind of a Messiah the people of Israel needed. Especially did he try to show the disciples just what he meant. But the people did not understand. Neither did the scribes and Pharisees. In a sense they drove him out of the country. Jesus could sense danger coming from them, and also from Herod. As he withdrew from that country, he drew his disciples to him, since he noticed that they continued to follow him in spite of his rejection, and asked just what the people thought he was. He may have been interested in knowing this, but it is more probable that he was mainly interested in what his disciples thought he was. And he receives the quick answer from Peter that they think he is the Messiah. But they do not think of him as the kind of Messiah that Jesus actually was, but they were thinking of him in terms of the Davidic Messiah. Jesus took the opportunity to tell them that he was a different kind of a messiah--he was a suffering Messiah, one that may have to go down to a dishonorable death. Peter openly rebels, and Jesus again is faced with the

---

<sup>7</sup> Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36. This is the writer's own interpretation, but is indebted to Georges Berguer's Some Aspects of the Life of Jesus and to Professor Lowstuter for suggestions.





question--just what kind of a Messiah should I be? So he takes three of his disciples up on the mountain to pray. Is he going to go ahead with his plans? Is he going to conquer the world by — facing the world, or is he going to retreat? What had Moses and Elijah done when they had such problems? Did they go on, or did they retreat? And as he ponders over the question, the picture of those two great men comes to his mind, and he comes to the realization that they faced reality. And God did not forsake them in their hour of need. He realizes that he must do the same, and he determines to go on with his plan of the building of the Kingdom. He tells the disciples of this experience he has had, and Peter thinks the experience must have been so wonderful that they ought to stay up there on the mountain forever and have similar experiences. Why should Jesus go down into the world and suffer? They could withdraw from life and revel in such visions as Jesus had just had. But Jesus says No. He has received inspiration for action. He sees that the experience he has just had has value only when it inspires him on to greater endeavor. That is the religion of Jesus. What Peter wanted to do was more nearly what the Buddhist wants to do. The Buddhist wants to conquer the world by withdrawing from it and paying no attention to it. He wishes to withdraw into a world of fantasy where there are no obstacles to be met. He would transcend the environment by holding himself aloof from it. He places very high value in the achieving of states such as Jesus was in because while he is in such a state he enters into relationship with the timeless element of Man with God. These meditations depreciate the world





and life in its entirety, for they are meditations on the brevity and fut-  
 ility of human existence. The Buddhist monk feels disgust with his own  
 body. He goes through several stages until he comes to a fourth stage of  
 complete mental emptiness and uniformity. "Exalted above pleasure and  
 pain, free from love and hate, indifferent to joy and sorrow, indifferent  
 toward the whole world, toward Gods and men, even toward himself, the monk  
 lingers on the heights of sancta-indifferentia, on the threshold of Nirvana."<sup>8</sup>  
 The conquest of age, sickness, and death is the expressed goal of Buddhistic  
 teaching. This is in direct opposition to the Christian religion which  
 attempts to regulate the social life of humanity in its facing squarely the  
 problem. The Buddhist allows the entire outside world to pass into oblivion,  
 conquers the self, but loses the world thereby. Christianity strives to  
 conquer self without losing the outside world. The Buddhistic doctrine is  
 more asocial; Christianity is social. Buddhistic doctrine does not seek  
 an adjustment to the world; it seeks an escape from the world. That is  
 what Peter proposed when he said to his Master: "Lord, it is good to be here:  
 if thou wilt, I will make here three tabernacles; one for thee, and one for  
 Moses, and one for Elijah."<sup>9</sup> The Buddhist wishes to get back to the same  
 environment he was in when he was in his mother's womb--where he has no-  
 thing to worry about, for all his thinking, feeding, breathing, is done for  
 him, and he is in a sheltered and protected environment. Instead of want-

---

<sup>8</sup> The last step of absorption is thus described by Heiler in his Die Buddhistische Versenkung (Munich, 1922), according to Franz Alexander in his article: Buddhistic Training as an Artificial Catatonia (The Biological Meaning of Psychotic Occurences), Psychoanalytic Review, Vol. XVIII (1931), p. 135.

<sup>9</sup> Matthew 17:4.





ing to be reborn, he wants to regress back into the embryonic state. The Christian does too, but in order to be reborn and start all over and make a better adjustment to the environment. Thus the religion of Jesus is a facing of reality; the religion of the Buddhist is the escape from reality. The Buddhist adjusts his environment to himself, but it is an environment similar to his mother's womb; the Christian adjusts his environment, but it is an environment on an increasingly higher plane where the struggle is even more complex.

#### MISCONCEPTIONS OF THE NATURE OF RELIGION.

We have seen that the adjustment to the environment is three-fold:

(1) adjustment to the self, (2) adjustment to fellowmen, and (3) adjustment to God. Religion has for its task the direction of these three phases of life. <sup>Those who have</sup> /misconceptions of the nature of religion say that religion has to do with only one or two of these phases. Accordingly we have various ideas spring up here and there which are all right insofar as they go, but they do not go far enough; they are not inclusive enough. Let us see what some of these misconceptions are.

The most popular misconception of the nature of religion is that it has to do merely with adjustment to God. People who hold this idea believe that if a person is in communion with God and perfectly adjusted with Him, then he is religious. Such a person is the traditional type of mystic who is in immediate communion or relation with God nearly all the time. The only purpose he has in life is the achievement of those periods of trance in which he is in high ecstasy because he is directly in contact with the





ultimate reality of the universe. When he is in these trances he has no sense of time, no sense of the limitations that are a part of living in the world, and thus he has transcended the earthly environment. We have shown that this is the sort of experience the Buddhist believes is the most religious, and it is easily seen that many of our famous Christian mystics, such as Madam Guyon, Santa Teresa, etc, have held on to the same belief. But such a person is not adjusted to the wants and instincts of his own personal life. Neither is he of any service to his fellow man. Instead of being an asset to himself or to society, he is a liability.

Another misconception of the nature of religion is the belief that the one and only thing worth-while in life is the satisfaction of personal instincts and desires. Such a person who holds this belief sets about gratifying his every whim, desire, instinct, pleasure, thereby hoping and thinking that he will achieve self-realization. But such a goal in life is not achievable, for that person must live in society, and such satisfaction would conflict with similar satisfaction on the part of others. Such a person becomes the enemy of society, and sooner or later society will put a curb on his ruthless gratification of his desires.

Then there is the person who believes that religion is giving his life in service to others. He thinks only in terms of the mass. Collective or associational values are the only values. Personal desires must be in absolute subordination to the will of the majority. Russia works on such an idea of religion today. Russia has cancelled from its religion all adjustment to the self or to God. Such a religion naturally contains all the faults that necessarily go with communism as it is practiced in its extreme form.





Besides these three theories which think that religion is only one-fold we have theories which conceive of the nature of religion as two-fold, that is, they think that religion should concern itself merely with, say, adjustment to self and to society and no concern with adjustment to God; or adjustment to self and to God, with no concern for the other man; or adjustment to self. The first of these lacks stability and sense of direction; the second lacks breadth; the third lacks depth. None of these results in well-integrated personalities such as Jesus had. They are all lop-sided. Here the theorists have seen a good thing, but they have not seen all; they have found a half-truth, but not the whole truth.

#### SIGNIFICANCE FOR THE RELIGIOUS WORKER.

If the true nature of religion is as has been stated in this chapter, the task of the religious worker is the helping individuals to become integrated as indicated. But if a religious worker has one of the above misconceptions of the nature of religion, then his work is necessarily going to be limited to a narrower field than it should, and the end result of his work is going to be lop-sided individuals. But, if the religious worker sees the nature of religion as the integration of the personality with the self, society, and with God; if he sets about helping the individual adjust to his environment in the broad sense used here; if his interest is in the ultimate reality of religion rather than mere symptoms of religiosity--then he is going to be able to accomplish something worthwhile. His major interest is going to be in personality rather than subject matter; growth rather than regression; adjustment rather than escape. He will then be building the Kingdom of God as Jesus conceived





of the Kingdom. He will be able to say, as Jesus said: "I am come that they might have life, and have it more abundantly."<sup>10</sup>

Once the religious worker has succeeded in helping the individual adjust himself to his environment, the rest of his work will come about almost automatically. If the people are well integrated personalities, they will be ready for an advancement in culture and civilization. Once they have the power within themselves they will be prepared to attack the environment as it is and improve it. Without that power which the well-integrated personality has nothing can be accomplished toward progress; with that power they can, as Paul said, "move mountains."<sup>11</sup>

#### ABNORMAL PERSONALITIES.

It seems that the natural conclusion of this idea of the nature of religion is that the normal personality is the one who is well-integrated with himself, with man, and with God, and that the abnormal personality is the one who has a misconception of the nature of religion. The abnormal personality becomes lop-sided; he fails to adjust himself to the problems of life; instead of trying to meet, overcome, and solve those problems, he tries to escape them. This escape may come about in many ways, depending upon his conception of the nature of religion.

The purpose of this study is to show the development of several abnormal personalities and how they have used religion, or rather, the symptoms of religiosity (as this study calls all misconceptions of the true nature of religion) in escaping problems of life. The life of each

---

<sup>10</sup> John 10:10.

<sup>11</sup> I Corinthians 13:2.





individual will be studied in such a way as to give as nearly as possible a total picture of his problems and how he tried to meet them up to the time of his present illness. Particular attention will be given to (1) heredity and early influences, (2) childhood and adolescent development, (3) sex adjustments, (4) family adjustments, (5) vocational adjustments, (6) social adjustments, (7) symptoms of religiosity, and (8) health, for it is believed that within these categories will be found the major problems which arise in the average life. Then after a brief history of the onset of his present illness, a picture of the individual's condition during hospitalization in the mental hospital will be presented. With these facts as a working basis, an interpretation will then follow which will attempt to show how and why that individual failed to make a successful adjustment to life.





## CHAPTER TWO

### A RELIGIOUS POTPOURRI

The girl whose life is going to be discussed in this chapter was selected because she was born a Catholic, brought up a Protestant, and then fell in love with a Jew who was interested in Christian Science. After twenty-one years of such a life she went to a mental hospital because she was under a nervous strain. She stated: "It is a wonder that I'm alive. All sorts of messages have been coming to me to do this or that. There is a battle in my head between two nations. I'm not crazy. I've been in a fog." This girl, whom we shall call Elsie Hale,<sup>1</sup> is a fairly attractive, moderately well developed and well nourished young girl, but she has many somatic complaints. A physical examination reveals nothing wrong physically except evidences of rheumatic heart disease, which has a longer history than her present illness. There is nothing unusual about her appearance except for the fact that hair is rather heavy on her legs and arms. Judging from her school record her intelligence must be a little above the average. She was born and raised in New England.

The following information about her life was obtained from Elsie, her mother, and records from two different hospitals.

---

<sup>1</sup> All names and places used in this thesis are, for obvious reasons, fictitious.





## PERSONAL HISTORY

## HEREDITY AND EARLY INFLUENCES.

Nothing is known about the background of Elsie's father. Her mother's father was a native New Englander who made shoes for a livelihood, and who died of heart trouble at the age of sixty-two. Elsie's mother says of him: "All I know is that I had a wonderful Dad. He was the best pal I ever had, but he died when I was ten. I was his favorite."

Elsie's grandmother was born in Connecticut and lived to be sixty-eight. She married when she was still a young lady to a man eighteen years older than herself, and by this marriage had fourteen children. Elsie's mother describes her as being a devout Catholic who was very industrious, strong, healthy, and strict in the careful bringing up of her children. When Elsie was seven years old and her mother twenty-eight the grandmother died.

Elsie's father was a native of New England who quit school when he finished the seventh grade to become a shoe cutter. Her mother completed two years of high school, took four months in a business college, and then took eighteen months of a nurses' training course, only to take a position before graduation because her father was ill. While practicing nursing she fell in love with the brother of one of her patients, and within a few months they were married. Elsie's mother says that he was a heavy drinker and failed to provide for the family. "He never did a thing for me," she says. "I guess if you marry the wrong person you grow to dislike them as much as you like them. He was one of those persons who took everything and gave nothing. I grew tired of supporting him." She could not divorce





because she had been married in a Catholic Church and her mother was opposed to divorce. As soon as her mother died, however, she became a Protestant, divorced her husband, from whom she had been separated for four years, and kept her children with her. About this she says: "I gradually realized that I was being dominated by the Church and leading a life of misery that was avoidable. I didn't want my children brought up with him in the house." From that time on she was a private nurse for a while, then became "Lady Assistant" to an Undertaking firm, for which she now does embalming.

#### CHILDHOOD AND ADOLESCENT DEVELOPMENT.

Elsie was born on October 1, 1914 when her mother was twenty-one and her father twenty-nine. Her mother's pregnancy was healthy and normal and full term; labor was forty-eight hours long, but no instruments were used. Elsie weighed six pounds, was breast-fed until fifteen months old, walked at fourteen months, and talked before that. There was no chorea, night terrors, enuresis, or other neurotic traits noticed during her childhood.

Elsie started to school when she was six and graduated when she was eighteen. She always did good work and made good grades, especially in art and typing, which were her favorite subjects. She never liked mathematics and always had a hard time making satisfactory grades in that subject.

She was quite an active child and loved all sorts of sports, especially out-of-door sports, but also spent the normal amount of time





playing indoors with her dolls. She also liked to knit, weave, and make dainty and lovely things for herself. She was meticulous in her appearance. She was fond of dancing, both natural and ball-room, and even took a class in dancing. But best of all she liked to paint and draw. Her mother says she was artistic "to the very core of her being."

During her sophomore year she met a boy by the name of Bob with whom she fell in love. He also painted and drew, and the two spent so much time together and were so interested in each other that Elsie quite forgot her school lessons. Her mother had to keep after her all the time, even making her go to summer school when she failed in some subject.

#### SEX ADJUSTMENTS.

Not much is known about Elsie's early instructions of the subject of sex. Her mother says that she tried to give Elsie all the instruction that she could intelligently give, and even suggested to her certain books to read on the subject.

The menarche was established when Elsie was twelve. She has never had any difficulty with the periods, which have been regular.

It seems that she always has had a healthy attitude toward other children of both sexes. She was brought up with an older brother and a younger sister, and one summer spent considerable time with a female cousin.

When she was sixteen Elsie met and fell in love with a young man who was twenty-four. (See CHILDHOOD and ADOLESCENT DEVELOPMENT) He lived

...the first of the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...  
...the ...

...the ...



in the same apartment building. The two were both interested in art and they became acquainted through this mutual interest. They spent quite a bit of time together painting and drawing. He used her as a model for many of his drawings. Elsie's mother thought the relationship quite harmless, she approved of Bob, and allowed the friendship to continue. At one time she took him aside and said: "Now listen here, young man, my daughter is a virgin and I want you to keep her that way." By that time the two had become quite attached to each other. Bob seemed to have absorbed Elsie entirely. She went with no one else and centered all her attentions on him and his mother. She spent about as much time with him and his mother as with her own mother, who began to feel as though she had lost her daughter. Her mother began to suspect that something was wrong, but did not know what. As a matter of fact, the two lovers were sexually intimate. The mother began to take a dislike toward Bob and tried to separate the two. Elsie did not like her mother's attitude and actions and decided to move away from her mother in order that she could be free from her domination.

At Christmas, 1934, Bob gave Elsie an engagement ring which had belonged to his mother. His mother put the ring on her finger, and the two lovers planned to get married the following June.

Elsie says the following about Bob: "He came to visit me while I was in the hospital [See HEALTH] and he had such a funny habit (she imitated a nervous snuffle). I asked him what was the matter, and made him promise to go to see a doctor about it. When I asked him what he thought it could possibly be, he said: 'I think it is because I am trying





to be true to you.' I suppose it could be that, couldn't it? I know he had other women before he had me--he's twenty-six, you know--and I know that he has had other women since, but he loves me, I'm sure, because he was always afraid I'd be pregnant. He never actually finished intercourse with me, though he made me do some other things I did not want to do, and I thought somehow the way he kissed me at first was unclean; it was repulsive, but later on I guess I got to like it. I love him now, you know." She also says she slept with him twice, but she did not live with him regularly. Evidently she got some satisfaction from the intercourse.

#### FAMILY ADJUSTMENTS.

The home conditions have already been presented to some extent in HEREDITY AND EARLY INFLUENCES. She doesn't remember much about her brother, who died when she was still a little girl. She says: "I remember going to a Catholic School. I don't know where I was--I went to a convent with my brother for a few months." Apparently she has not had much interest in her younger sister, although she has been friendly with her when they did live together.

At one time she said: "I've been moved around and moved around. I have been like a sort of lost sheep stuck out of water." It is quite evident that the mother has been an extremely dominant factor in the situation until the time when Elsie tried to establish her independence when she moved away from her mother. There evidently have been bitter quarrels between them. The mother's prying into her affairs was not





satisfied until the very week that Elsie became acutely psychotic.

Elsie seems to have liked Bob's mother very much, for she spent much time with her, even lived with her for a while, and helped her redecorate the apartment, dye the curtains, and refurnish Bob's bedroom.

#### VOCATIONAL ADJUSTMENT.

Elsie started to work for a firm as billing clerk immediately after leaving school, and worked in that capacity from that time until her hospitalization. She was a steady worker, well liked by the other employees. Her position is waiting for her if she leaves the hospital.

#### SOCIAL ADJUSTMENTS.

She has always loved the company of others, and has been dependent upon them for entertainment. She liked to paint, draw, knit, and weave, but preferred to do them with others about her. All seemed to like her, and she seemed fairly popular. She was well liked where she worked; she seemed a happy and easy-go-lucky type of individual, yet was rather tense, high strung, and active. She loved ball-room dancing and even took a course in natural dancing. She enjoyed reading and spent some time each day at this. She went to the movies often. She has always been very active and loved to take part in all sorts of sports. But to paint and to draw--"that is her one biggest desire," says her mother.

#### SYMPTOMS OF RELIGIOSITY.

Elsie's mother was a Catholic but Elsie was brought up a Protestant.

...the very first time this ...  
 ...the ...  
 ...the ...

...

...the ...  
 ...the ...  
 ...the ...

...

...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...  
 ...the ...

...

...



She attended an Episcopal Church, and although she did not attend regularly, she was faithful to that Church until she met Bob. Through him she took up Christian Science. Her mother apparently was quite pleased with this change in belief, because in regard to it she said: "You see, it made her realize that she had been 'living in sin.'" She did not hesitate to express this idea to Elsie. "You see, Elsie, not only your mother, but your religion says you've been 'living in sin.'" Apparently a great deal of religious exhortation has entered into the onset of Elsie's illness, both on the part of the mother and on the part of Elsie, who has always been considered a very religious girl.

#### HEALTH

Elsie had chicken pox and whooping cough in her childhood. At the age of ten she had rheumatic fever and was in bed only three days, but no joint swellings occurred. Heart trouble was discovered about five years previous to hospitalization through school examination. She had had no symptoms of this trouble. In 1924 she had a tonsillectomy.

Elsie has always used coffee in the morning, tea occasionally, alcohol moderately in company, and tobacco occasionally.

From time<sup>to</sup>/time for three years she had been having abscesses on her buttocks. They never seemed to disappear entirely, but kept coming again and again. Elsie was afraid to consult a doctor for fear her relations with Bob would be discovered. Finally she went to the hospital where an endocervicitis and ischio rectal abscess were opened and Dilation and Curettage performed. She had to remain in the hospital for one day before





the operation because her pulse rate was up to 160. After the operation she seemed to have a toxic psychosis. There was a certain amount of confusion and toxicity immediately following the operation, a rash of urticarial type came on her body within twenty-four hours, and she reported a distortion of contour of faces of people about her. Acute psychotic symptoms did not appear for some four or five days.

#### HISTORY OF PRESENT ILLNESS.

Elsie had been high strung and nervous since first meeting Bob. When her mother began to try to interfere with their affair, Elsie became more irritable, she and her mother had more and more quarrels, and finally in July, 1934 she decided to assert her independence from her mother and move. She found a room elsewhere and lived there for a while. She did not like it living alone, and soon came back to the same apartment building but not to her mother. Her mother by this time had also taken a room elsewhere. Elsie lived with Bob's mother for a while, but soon wearied of this arrangement and moved in with her maternal aunt, who lived in the same building.

At Christmas, 1934, Bob gave Elsie the engagement ring. They saw very little of her mother until February, when her mother became sick and came to live in the same apartment with Elsie and her aunt. Elsie showed no mental symptoms at this time, other than her usual nervousness, but she developed another abscess on her buttocks. This her mother would allow to go uncared for no longer, took her aside, stripped her, and examined her. As the mother said: "Of course I found just what I had expected

The following passage from the "The" is a good example of the style of the author. The passage is a description of a scene in a garden. The author uses a variety of descriptive words and phrases to create a vivid picture of the scene. The passage is written in a simple, direct style, which is characteristic of the author's writing.

The following passage is a description of a scene in a garden. The author uses a variety of descriptive words and phrases to create a vivid picture of the scene. The passage is written in a simple, direct style, which is characteristic of the author's writing.

The following passage is a description of a scene in a garden. The author uses a variety of descriptive words and phrases to create a vivid picture of the scene. The passage is written in a simple, direct style, which is characteristic of the author's writing.



about her and Bob." Her mother also opened a letter from Bob which confirmed her suspicion of their relationship, and she went to New York to see him, and to tell him what she thought of him. He admitted nothing but said that he intended to marry her in June.

The mother and daughter became more and more estranged, as the former evidently talked much against Bob and tried to separate them. In speaking of it, she said: "I didn't want her to have to go through what I've had to go through. I tried for years to separate her and Bob. I knew something was going on between them. She finally left me because she couldn't tolerate my efforts to separate them. He's a nice kid, but he has too much of my husband in him."

The mother finally got Elsie to go to the hospital on February 17th. (See HEALTH.) After coming home from the hospital on February 25th, Elsie tore up Bob's letters and everything he gave her except the ring, which she gave to her mother to keep "until she knows what she wants to do with it." She turned against Bob; she said she didn't trust him. She said he mesmerized her. She then began talking about God's voice telling her to do things, and the last three or four days before admission to the mental hospital she became more agitated. She talked about wanting her mother to take her away from the apartment house. She would get her coat and say: "I'm going to take you out of here. They've had a bad influence on you." On Friday night, March 8th, she began to hear things. She would also gaze about and say: "Everybody looks crazy" (the peculiar distortion of contour of the faces of people about her). Saturday morning it took three people to hold her from going out of the





apartment. Later that morning she was taken to the mental hospital.

About the affair her mother said: "She has been terribly upset because she has been deceiving me all these years. That plus the operation and the fact that she was discovered was more than she could stand."

#### CONDITION DURING HOSPITALIZATION

Elsie had been in the hospital eight months when the following summary was made:

Elsie has been seclusive most of the time; at times uncooperative; at other times very sweet and cooperative; most of the time finds her very self-assertive, able to find fault with everything, including the nurses, doctors, and herself. Although the other patients treat her very well, she has little respect for them or their possessions; she holds herself superior to them.

Her attitude towards her work has been very unreliable. At times she would do very good work, but then she might turn around and undo or destroy what she had just created. Her interest flies from one thing to another. She seems to want to do just the opposite of what others are doing. In her leisure time she will read, do occupational therapy work, or be seclusive and occupied with her dreams. She generally enjoys her visits with her mother, and with anyone else in whom she has confidence.

At times Elsie seems dazed and confused, especially right after admission did she feel this way. Many times she seems to be in a dream state or stupor, staring straight ahead at no visible object. At other times she seems quite conscious of surroundings.





At first she responded mostly to internal stimuli, and there was even a question of her actions being the result of compulsion. At times she responds fairly well to external stimuli, but mostly to internal. Generally when questioned she is oriented in all spheres. Her memory has been fair and she speaks with chronological sequence. At times there has been retrospective falsification, flight of ideas, and confusion of ideas. Her judgment has been impaired because of hallucinations of hearing the voice of her mother or of God. Sometimes she imagines she hears other patients talk about her and accusing her of sins, of having had a baby and murdering it. She says that on one occasion the voice said: "Don't be afraid. I am God. I am taking you. Get up--run. Take off your night gown and lay on the floor--I am helping you. Do as I bid." She says further, during one of her quiet seclusive moods, over and over: "I love you Bob; come and take me out of here."

Her mood has been very unstable. At times she has been cheerful, irritable, suspicious, sometimes she has laughed hard for no apparent reason, sometimes she has cried and begged that she not be harmed. She is shy at times, but mostly she has been assaultive even.

For a while she became greatly interested in a male patient whom she saw in the cafeteria. She insisted in watching him all the time and doing whatever he did. She also paid much attention to every man that came in the ward in which she lived and tried to flirt with him.

On September 3rd, 1935 she ran away from the hospital. She was picked up by the police and returned the next day. She gave a history of having met "strange men" and of sleeping and having intercourse with





them. The A. Z. test shows that she is not pregnant.

While in the hospital she developed the idea of having "spiritual babies," by which she meant that she was to have a child without having intercourse. She said that the day was coming when men and women would love each other without paying attention to the lower part of their bodies, and that all babies would be "spiritual babies."

Elsie often hears voices speaking to her. "I hear Jesus with me. He is always around with me. I hear him speaking to me telling me what to do. The world is coming to an end." She says she has had three revelations from God. At the hospital where she had the operation just prior to her admission to the mental hospital she said God told her: "Rest, little one, let me come to you," but she did not relax and allow this to happen, but "fought against it."

"I was born rich. I was born a Catholic. I was put on this earth to do good. If anyone wants my life, it is God that is going to take it. I'm going to God Sunday. I'm going to die although I'm not ready yet. God expresses life and truth, love and spirit." "I can't cast my pearls before swine. Mother means God; God tells me things. I've tried to reflect God. Everybody reflects God. Nothing can harm you, dear, you reflect God. There is no sin, disease, or harm in the divine mind."

She read a letter from her mother which was filled with such a combination of religious jargon of apparently mixed Catholic and Christian Science variety that it was difficult to get a coherent impression. In the letter the mother said she loved Elsie and her sister better than anything else on earth "except God whom you must give yourself to because inasmuch





as you give him love he will see that love surrounds you." Again she said she has no material mother and father, but God looks out for her.

Elsie said she believed that she could feel her toes, then her feet, and then on up, her body, gradually turning to stone. She said: "I don't know why I am here. I am dying and they are bombing me. I can feel that I am dead from my toes up. People in the tub room are laughing at me, and I heard them say that I had had a baby and killed it; that I was a murderer. Why should they say such things when I have never done it?" Later she said she still believed that she was being embalmed, and that she has been murdered and is now dead. On another evening she announced: "I'm going to die tonight. I had a baby here six weeks ago. It is upstairs in the nursery. I want you to give it to my mother when she comes." She became excited about eleven-thirty, saying she was going to die. Again on another evening she said she wanted to sit in a drawer in a linen closet, saying: "I want to die, because I have too many people to please." Her mood and attitude has been consistent to some extent with the situation with which she conceives herself to be confronted.

On one occasion Elsie said she thought her recent illness seemed to have purified her, and she adds: "I have nothing to be ashamed of now. I am sinning no more." Again she said: "I have fallen three times and each time I have picked myself up in an effort to do as God wills." On another occasion, when asked why she did a certain thing, replied: "My mother just told me that I am supposed to do that." She says the sins she has committed are minor. At first Elsie had little judgment or insight into her trouble; then she developed some, and had a great desire to be helped and to get well; now she seems to have given up and has a





"don't care" attitude.

#### INTERPRETATION

The first important influence that can be noted on the development of Elsie's life is her mother's attitude toward her. Her mother had been unhappy in her marriage because she had been unable to domineer and control her husband as she had pleased. She was, however, able to have complete command over her daughter's life. She had juggled her religious faiths in such a manner that she was able to escape this problem in her life, and she tried to teach Elsie to do the same thing in her life. When her mother died she changed from the Catholic Church to the Episcopal Church in order to secure a divorce. She caused Elsie to change also.

All through her early life her mother naturally controlled her life, controlled who her friends were, what she did in her spare time, and what she did in school. She was always driving Elsie to greater endeavors in school work, and when Elsie was about to fail to graduate from High School she forced her to go to summer school in order that she might finish at the regular time.

When Elsie first met Bob, her mother approved, but tried to have a control in the affairs between them. She took Bob aside and told him that Elsie was a virgin and that she intended for him to keep her that way. She allowed the romance to continue until she saw that the affair was getting beyond her control. Then she tried to break up the affair. She said herself that she felt that she was losing her daughter.

At all times during Elsie's life her mother was right at her elbow





trying to dictate how she should live her life. For no length of time at all was Elsie out of sight of her mother. Her mother seemed to want to live Elsie's life for her. This factor was sure to make it difficult for Elsie to assert her own individuality in this world and do her own adjusting to life situations. But in spite of this handicap Elsie seems to have made a fairly good attempt at asserting her own self. She learned to do many things. She was good at small handicrafts such as weaving and knitting. She was able to paint and draw rather well. She learned how to play with children and how to meet friends and strangers. She even learned to be fairly popular. She enjoyed the company of others--in fact, she learned to like the company of others in all that she did. She liked out-of-door sports which gave companionship. She even preferred to paint or draw in the company of others to drawing alone. She became dependent upon others for entertainment, but she was not a bore. People liked her.

In her vocational life she made a good adjustment. She was liked by her employers and by her fellow workers. Her work was satisfactory, and she enjoyed the kind of work she was doing.

In her adjustment to her family she was only fairly successful. In spite of her mother's dominance she got along fairly well with her. Her relationship with other members of the family seems to have been rather neutral. She does not remember much about her brother, and shows little, if any, concern about her sister.

In her affair with Bob she has made one gallant effort to adjust herself to another person. She seems to have become absorbed in him. She gave herself up completely to him. She was never happy except in his





presence, and she wished to be with him all of the time. She gave up all interest in school for interest in him. She adopted his religious beliefs. Even when her mother attempted to break the affair she remained true to him, and even went so far as to leave home. It seems that here she almost succeeded in asserting her independence and individuality and her ability to adjust her life to that of another person. But after a short trial of this adjustment she became homesick; she seemed to be unable to shake loose from the old dominance; she came back to the old apartment; soon she was with her mother again and "under her wing." Her gallant attempt at asserting her right to live her own life came to an abrupt end. Her attempt at a successful sexual and social adjustment failed and she was once more dependent upon her mother's decisions.

So far not much has been said about her use of the symptoms of religiosity as an escape from her problems. It has been noted that her mother taught her to use them as an escape when she had her change from the Catholic to a Protestant Church. Such a change in the girl's religious adjustment did not seem to be harmful at the time, and one would have thought that she had received benefit from the change. She was considered a religious girl. She was faithful in her attendance at church and loyalty to the church. But it seems that the harm was done underneath the surface. The girl became confused as to the real purpose of these different church organizations and denominations and faiths. She could not fail to know what use her mother had made of them. When she chose her sexual partner she chose one who believed in another religion or faith and who was a member of another race. She adopted her friend's ideas about religion, and she





changed her attitude toward her life and its problems. But such a change did not seem to be good for her. The end result was that she became so mixed up in her religious belief that she did not know where she stood in relationship to her environment. She did not know what her attitude toward herself ought to be. She began to develop a great sense of "living in sin." She did not know what attitude she should take toward other people. She was torn between love for her mother and love for Bob. And she became all mixed up in her idea of her relationship with God.

When her attempt to live her own life as she pleased failed; when her mother learned of the intimacy of her relationship with Bob; when she gave in to her mother's demands and went to the hospital for the operation for the abscesses--her world seemed to fall to pieces about her. She became highly excited--so much so that her pulse raced along at such a high rate that the doctors were unable to operate for a while. After the operation she failed to recover from the anaesthesia completely. She seems to have given up. She gave her ring which she had received from Bob to her mother, signifying that she had changed her loyalty from him to her mother. She tore up the letters she had received from him. She began talking of him as her mother talked of him--she said he had mesmerized her, which seems to have been what her mother had been telling her all the time.

Since this change of loyalty Elsie has been quite confused. Her attention wanders from thoughts about her mother to Bob and to religious ideas. She has at times auditory hallucinations concerning her mother and God. At times she has a profound sense of guilt, but at other times





she thinks she has done no wrong. There are alternate periods of progress and of regression in her condition.

Her feeling that she is being embalmed seems to mean that she feels subconsciously that her mother is killing her. This symbolization could easily arise since her mother works as an undertaker or embalmer. Of course, there is no proof for this interpretation, but such an interpretation would be in harmony with the facts. Certainly her mother has broken her will and destroyed her ability to live her own life. Sometimes she feels that it is God that is trying to take her life. In her talk she often uses the words "God" and "Mother" interchangeably, which seems to indicate that perhaps her idea of the two is confused. This ambivalency in her attitude toward her mother and to God seems to be reflected in her attitude toward herself, for at times she evidently feels guilty about her actions, while at other times she feels unashamed.

Elsie's escape from the hospital and her subsequent story of a night of meeting strange men sexually seems to indicate that she still resents the frustration of the gratification of her sexual drive. Her belief that there will come a time when people can have babies without having intercourse seems to be a rationalization to solve her problem of frustration. This closely harmonizes with her training in Christian Science also, for <sup>some of the less intelligent</sup> students of Christian Science insist that sexual intercourse has nothing to do with the procreation of babies.

Elsie seems to know all the time that she has a problem before her which is very difficult to solve. She realizes that her mother is dominating her life too much and preventing her from a realization of herself and





an adjustment to another person. Once in a while she seems to face squarely the problem and try to solve it. She had defied her mother many times by argument, and she even made the bold step of leaving her mother and trying to shift for herself. But her general reaction to the problem is an escape from it rather than a solution. Her love affair with Bob seems to be largely a means of defying her mother. She knows all the time that her relationship with him is contrary to the wishes of her mother. There is nothing wrong in a girl falling in love with a man and desiring natural sexual adjustment, but when a girl falls in love with a man just for spite or just in order to escape from some problem in life she is unable to solve, then there may be danger. In this case this seems to be what Elsie has done. She has fallen love with Bob, who is not a too suitable candidate for marriage because of his difference in race and religion. And she was not particularly in love with him at first--she says herself that there was something repulsive even about the way he kissed her; she felt it was unclean. But she went ahead and cultivated a love for him--possibly mainly because she sees an escape in the future from her mother.

Her failure to make the adjustment to Bob seems to be very unfortunate, for it could have solved the problem of the dominance of her mother. But her adjustment was a failure for several reasons. In the first place, her love and relationship with him was none too wholesome. It was repulsive to her, and she had the feeling all the time that it was not a good arrangement. It will be noted that from the first of her affair she became highly nervous and uneasy. She seems to have fallen in love with love or with escape more than with Bob. In the second place, there was the feeling





on her part that she was disobeying her mother. She had been trained to honor and respect her mother, and this deceiving her mother made her very uneasy about the matter. Thirdly, she had to change her idea of religion when she went over to Bob's side. She may have thought that such a change would have been good, for it would be another point against her mother and one for Bob. But such a sudden and complete change did not have the favorable results she had hoped for. Instead of helping her in her escape, it hindered her, for it developed in her an even greater sense of sin, and made her confused in her attitude toward her mother, to God, and to Bob. Whereas she had thought a change would help, she found it merely confused her. Perhaps with a less serious minded type of person such a change would help, or would have had little effect, but Elsie was more of a serious person--at least she took her "religion" seriously enough to have been considered a very religious person by others, and such a consideration is generally based on seriousness. Such a change rather upset her. She did not know to whom to give her loyalty. She had formerly been loyal to her mother, for she had been taught that from earliest childhood. Then she fell in love with Bob and adopted his religious belief. She had liked his idea of religion because it taught that she had no earthly mother or father. It absolved her from loyalty to her mother. But her early training still seemed to have something to say to her, and she still felt bonds of union to her mother. She had not thought through carefully what her new religious belief would do--she had merely grasped for a means of escape. But it gave her a great feeling of sin and prevented her from continuing her plans. A person's idea of the nature of





religion is wholesome when it helps one have insight into one's problems and gives one the power to solve them, but when it is used, as here, as an escape--as a concealment of the real trouble, then there is danger.

There is no doubt also that there was a certain problem present in the fear of pregnancy. She escaped from this problem behind the religious teaching of Christian Science that babies do not result from sexual intercourse but are gifts of God. Plainly she had not thought this problem through very thoroughly, believing this idea of "spiritual babies" only when she wished to escape any blame or sense of guilt from her actions, and later as a compensation for the fact that she was unable to have the sexual satisfaction that she desired.

Thus we can see that Elsie used symptoms and symbols of religiosity in the wrong manner. Instead of using them to help her become religious, to grow up, to become adjusted to her environment, to give insight into her problem, to help her face it squarely--instead she used them to escape a very difficult problem of life. The harm was not in the symptoms or symbols, for they may be used to help one grow, to become adjusted, and to receive power to adjust the environment; the harm is in using them as an escape or concealment of one's problems in life, for then they become stumbling blocks to a person and merely bring about more problems.





## CHAPTER THREE

### "THE BRIDE OF CHRIST"

The life of the person to be studied in this chapter was selected because she declared that she had a church inside her body, that she could hear the voice of Jesus speak within her, that she believed that something was going to happen to her but that she could not tell. Mrs. Svenska, as we shall call her, was born in Sweden on April 27, 1894, and came to this country when she was about eighteen years old. She has had a common school education in Sweden and can read and write somewhat in English. Now she is a well developed and well nourished woman of about forty years, with fair, ruddy complexion, black hair turning grey, about five feet tall and 115 pounds in weight. She looks younger than her years would indicate. Practically no physical abnormalities were discovered in physical examination. She was committed to the hospital because she was restless, incoherent, and hallucinated. She stated that somebody has had a dream and that he is going to send a large amount of money. She heard voices that tried to torture her, and would continually hold her hands under hot running water in order to drive away certain evil spirits which she complained were bothering her. This condition had begun about six months previous to her admission and had gradually become worse. The information we have about her and her life was obtained from her husband, a former employer, Mrs. Svenska herself, and records from other hospitals where she has been a patient for physical treatment.





## PERSONAL HISTORY

## HEREDITY AND EARLY INFLUENCES.

Mrs. Svenska is of Finnish-Swedish ancestry, probably of the lower middle class. No information could be obtained concerning either her paternal or maternal relatives. Her father was born in Finland but went to Sweden when he was a small child and has lived there ever since. He has been a fisherman, at one time owning his own fishing boat. He has also worked in a sawmill. He is still living at the age of about seventy years, was married once prior to his marriage with Mrs. Svenska's mother, and had five children by his first wife.

Her mother was also born in Finland, going to Sweden when she was very small. She died some twenty-two years ago when she was fifty-two of unknown cause, according to one statement, which would have been when Mrs. Svenska was eighteen and just prior to her coming to this country. According to another statement, however, her mother died when Mrs. Svenska was fourteen years old, which would have been about twenty-six years ago, as an indirect result of having given birth to twins. Her mother had four children.

## CHILDHOOD AND ADOLESCENT DEVELOPMENT.

Very little information could be obtained about Mrs. Svenska's birth or infancy. Her husband said that she never talked about her home and early life and he did not question her.

The extent of her education in Sweden is also unknown. She can read and write in Swedish without any trouble, and can read and write in English

The first part of the document is a letter from the President of the United States to the Congress.

The second part is a report on the state of the Union, prepared by the President.

The third part is a report on the state of the Union, prepared by the President.

The fourth part is a report on the state of the Union, prepared by the President.

The fifth part is a report on the state of the Union, prepared by the President.

The sixth part is a report on the state of the Union, prepared by the President.

The seventh part is a report on the state of the Union, prepared by the President.

The eighth part is a report on the state of the Union, prepared by the President.

The ninth part is a report on the state of the Union, prepared by the President.

The tenth part is a report on the state of the Union, prepared by the President.

The eleventh part is a report on the state of the Union, prepared by the President.

The twelfth part is a report on the state of the Union, prepared by the President.

The thirteenth part is a report on the state of the Union, prepared by the President.

The fourteenth part is a report on the state of the Union, prepared by the President.

The fifteenth part is a report on the state of the Union, prepared by the President.

The sixteenth part is a report on the state of the Union, prepared by the President.



to some extent. On one occasion she said that the schools in Sweden are public, compulsory, and that one cannot attend them until one is seven years of age.

Prominent in her memories of life in Sweden is the fact that the girls in the family have to work hard in the home while the boys spend their time in play. She remembers especially the large room in their home which was very suitable for social gatherings. She said that her father used to rent it for social gatherings. She said that her father used to rent it to various organizations for their meetings, such as Sunday Schools, churches, dances, lodges, etc. On one occasion she remembers that she went into the room when such a meeting was going on without her hair combed, and in telling of the incident she laughed heartily. She remembers the fights and pranks she used to have with her six brothers and how she wished to boss and rule over them, but that they would not let her.

When she was fourteen years old her mother died after being sick for several years after giving birth to twins. Her mother charged her with taking good care of her seven-year-old brother. She therefore became a sort of mother to the whole family--in fact, the brothers and sisters all called her "mama." She took good care of her little brother until her father got a housekeeper to take care of the children, who relieved her of the responsibility of taking care of her brother.

Looming on the horizon of her memories of her childhood days is the experience she had one day while walking through the woods. She saw a black man following her, and she became very frightened. The voice of





Jesus within her told her to turn and fly home, which she did and was thus saved.

She remembers one Christmas in particular. On that occasion her father came home on Christmas eve with some candy; she was greatly grieved that he should waste his money so when they needed the money for such necessities as food and clothing, and scolded her father.

#### SEX ADJUSTMENTS.

The childhood sex life of Mrs. Svenska is unknown. She has never appeared greatly interested in sex and never discussed such matters, even with her husband.

She adopted the role of mother to her father's children when she was fourteen years of age. She always states that her father was a good man; she never has anything but good things to say about him. She seemed quite fond of her mother; at least, she always cried when she spoke of her, and she asked not to speak of her because it always made her cry. She was especially attached to her younger brother.

The menarche was established at the age of fourteen; the periods were regular and no pain experienced with them until three years later, when she began to have dysmenorrhea. She was operated on for this trouble and retroversion of the uterus in 1913, and was discharged from the hospital well.

Almost no information can be obtained about her premarital sex experiences. Her husband said that he thought she had gone out with one other man a few times, but that as far as he knew she had never

...the ... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..



really been interested in anyone else.

She married after having known her husband for about six years. They had been sexually intimate prior to marriage, and at the time Mrs. Svenska was six and one-half or seven months pregnant. The husband said that he was anxious to marry her immediately, but that she refused. He said he did not know why she hesitated, because she seemed to care for him. She did not appear to be greatly upset by the pregnancy, and it was not until December, 1920, that she consented to be married, and then only after the combined urgings of her employer and her prospective husband. She was married at the home of her employer and remained there until she went to the hospital for delivery. The husband said that while she seemed glad to have her first child, she never wanted any more. Such contraceptive devices as were used were practiced by the husband, but the exact method was not learned. Since Mrs. Svenska's hospitalization, the husband has discovered some vaginal suppositories which she obtained from a "herb doctor", but he did not know how often she had used them.

She was never very desirous for intercourse, according to the husband, and he said that he never forced his attentions upon her.

Mrs. Svenska tells her version of the above incidents through an interpretation of a dream which she gave herself. (See p 72)

#### FAMILY ADJUSTMENTS.

Not much is known about her early family life because she is reluctant to talk about it and her husband knows nothing about it. She refuses to discuss her relationship with her mother; she has nothing but good





things to say about her father. She tells of fighting and playing pranks with her brothers, and says that they did nothing but play while the girls in the home had to do the housework. She tells of one experience with her sister. One day she and her sister went to town to buy some things. The sister did not want to return at once, but wanted to stay awhile. She, being the younger of the two and always wanting to do the right thing, cried. Her sister became angry at her and frightened her very much. Then the sister was sorry for her behavior and begged that she not tell what had happened. She promised not to tell, and has not told to this day.

She said that never in her life had her father given her a licking. She said that her mother had given her one once, but on that occasion it was not her fault but that of her sister. She said that her sister was dissatisfied with the food they had to eat, since they were very poor, but Mrs. Svenska was satisfied and would never complain. The sister got her to complain because her complaint would mean more. Accordingly she cried for better food, and for this her mother gave her a licking. She said that sometimes her mother would cry whenever she was disobedient, and this would make her feel very bad.

As has already been stated before, Mrs. Svenska acted as a mother to the rest of the children after the death of her mother. She tells of how she took care of the younger brother whose care was entrusted to her by her mother on her death bed. She says that she was very strict with him and that he minded her very well. She said that her mother scolded her for being too strict with him. Sometimes, to test how well he minded, she would order him to go over to a chair and sit there. If he did so obed-





iently, she would let him go out and play.

Since their marriage, Mrs. Svenska and her husband have lived in an apartment in a large city in a section largely inhabited by Swedish people. The home is said to be comfortably furnished. The husband has had steady employment and neither he nor she have had any serious financial worries.

The family group has included only Mrs. Svenska, her husband, and their son. Her husband was born in Sweden and came to this country in 1911. Prior to that he had been a sailor for eleven years. After coming to this country he went to work for a manufacturing concern. He is described as a very kind and considerate person. He said that he used to take an occasional drink but gave it up entirely in 1911. His wife did not really object to his smoking but did not like it, consequently he always smoked in the basement. Their one son was born February, 1921, and is said to be a bright and sensible child. The husband said that she was somewhat more affectionate toward the son than toward him, but that she never showed as much affection as a normal mother would. She was very strict with the son and insisted upon his doing just as she wished. She did not seem to realize that he was quite able to make certain decisions for himself. The husband said that the son was very loyal to both the parents and never discussed actions or remarks of one with the other. He did not think that the son had been greatly disturbed by his mother's illness, but when seen at the hospital he seemed very depressed and always on the verge of tears. She says that her son has been very obedient to her. She says that she has always watched him very carefully, she has





always worried something would happen to him, and has even prayed for him when he was out at play--prayed that he would not get hurt, that he would come in for a drink of water, that he would come in to go to the toilet. She says that he would always come in and report to her that he was all right, for he knew that she would be worried about him. She also tells how she trained her son to know Jesus and his voice when it spoke to him. She said when he was five years old she took her Swedish Bible with its pictures of Jesus in it and showed it to him, telling the stories of each of the pictures. She especially mentioned the picture of Jesus raising the dead, the angel telling Mary that she was to be the mother of Jesus, the children of Israel crossing the Red Sea, Jesus on the Cross, and others. She said that on this day her little son placed the Bible on the floor to see if he wasn't bigger than Jesus. She said that on that night Jesus spoke to him for the first time.

#### VOCATIONAL ADJUSTMENTS.

When Mrs. Svenska first came to this country she worked as a domestic for about a year. Then she moved to another section of the country. Here she went to a home where she worked for six years. Her employer reports that she was an excellent worker. She was the only maid in the home and was well liked. For about a year of this time the man of the home was ill and there was some confusion and extra work in the home. There was a nurse in the home during this time and Mrs. Svenska always got along very well with her. She had good judgment, was a dependable worker. She was quiet, usually even tempered, and likeable. She was allowed to have guests visit her in the home.





Several times since her marriage Mrs. Svenska has suggested a desire of having a position outside the home doing housework, but her husband prevented her from doing this as she had trouble enough taking care of her own home.

#### SOCIAL ADJUSTMENTS.

The husband said she was never one to make friends easily. Prior to her marriage and during the early years of their marriage she had been rather sociable and had enjoyed meeting people and going to an occasional party or to a show. She read some, but not a great deal. But for the past eleven years she has remained at home and has seldom gone out. If the husband suggested having dinner at a restaurant or seeing a show, she said, "Why spend money foolishly?" She did not like music or a radio and refused to have one for some time. She never read books or magazines. Her husband thought that she spent considerable time reading the Bible when she was alone. She was not friendly with the neighbors and limited her contacts with them to "Good morning" or "hello." Once in a great while she would go with her husband to visit a friend, but when she returned home, would say; "That's done," as though she had just completed a disagreeable duty. The husband described the last eleven years as their "Home sitting period." He did not go out alone, and since she refused to go with him, they remained at home pretty constantly.

Her husband has known her for about twenty years and during that time she has not become very friendly with anyone. During the early





part of this period she had some rather casual friendships but that was all. The husband said he did not know why she did not want to go out. She usually said that it would be a waste of money or that she was not feeling well. She occupied herself with mending, sewing, and other light work when not busy with the housework.

#### SYMPTOMS OF RELIGIOSITY.

On one occasion she said that the voice of Jesus came to her when she was eleven years old. She has heard the voice of Jesus within her for a long time. She had been to church previous to that occasion, and some since then, but she has never been a regular attendant at any church, nor a member of any particular church. Before her marriage she attended one Church occasionally, and since her marriage another Church. Generally she claimed that she had a "right relationship between her and Jesus," and did not need to attend. She has been very obedient to this voice, and her devotions have consisted in listening to this voice and obeying it.

When asked to describe the first time that she had heard the voice of Jesus, she said that she had heard it from the time she was a tiny baby. She said that no one had ever told her about Jesus. According to her, she did not need to have someone to tell her of Jesus because she already knew him, and that everyone knows Jesus and his voice from the very first. Yet she tells of trying to train her son to know Jesus and his voice when it speaks to him.

Her husband reports that he never saw her reading the Bible, but often when he came home the Bible was open and there were indications





that she had been reading it.

She says that when she was a little girl the voice of Jesus would tell her everything to do, and tell her what the other children in the family should do. When she would tell them this, they would pay no attention to her. She said she supposed that everyone heard the voice of Jesus the same as she did, but that neither her parents nor brothers and sisters nor husband said anything about hearing the voice.

After she was married the voice of Jesus told her to tell her husband what he should do, but he would pay no attention to her. For this reason, according to her, their marriage has never been a very happy one.

(See HISTORY OF PRESENT ILLNESS for additional religious development.)

#### HEALTH.

Mrs. Svenska has never used tobacco or drugs and has been opposed to others using them, especially intoxicating liquors. She became angry with her husband when he teased her about the tonics which she took, saying that they looked like liquor, but that was all. The husband said that he was quite sure that on one occasion she took a tonic which had a high alcoholic content.

She never had any serious acute illnesses. She did have many complaints of aches and pains but would not consult a recognized physician. Sometime before her marriage she began consulting a negro "herb doctor," who was not a licensed physician, and who made his own tonics and medicines. He saw her about once a month at night. When the elder "doctor" died, his son continued the practice. He came drunk one night and the husband made him leave. His medicines came in quart bottles and looked like whiskey bottles and the contents smelled like whiskey. The husband made her





throw some of them out.

She has complained of numbness of the head, particularly in the region off the temples; for many years--probably eleven or twelve years. Some years ago she was told that she might have some trouble but she would not consult a physician again. She used only a salve, which she obtained from the "herb doctor." Sometimes she would heat a flannel and apply it to her head. She said that the pain felt like a tight band around her head, and at times insisted that her head was swollen, but it never was. She also had pains in her back and breast, but she would have no doctor but the "herb doctor."

In 1913 she had menstrual pain in her back. She had to spend the first day of each period in bed. It was at that time that she had the operation for Dysmenorrhea and Retroversion of the Uterus (See SEX ADJUSTMENTS.) She was more excited and upset during her menstrual periods.

The husband said that most of the life of the home rotated about her and her moods. During her "spells" she was uncommunicative. At such times there was a tense atmosphere in the home and the husband said that as soon as he opened the door he knew that something was wrong. She seemed to realize that she was not well and did not want anyone to know it. Consequently, the husband and the son tried to shield her and act as though nothing was wrong. If she did not feel able to do the washing, the husband would do most of it, and she would hang out the clothes. For the past three years she has frequently felt unable to





do her work, and the husband has helped her a great deal.

#### HISTORY OF PRESENT ILLNESS.

The husband said that she had been peculiar for the past eleven years and during this time has had numerous spells. These spells would come very frequently--usually four or five days a month (not necessarily consecutive, but scattered during that period). At such times she would be very quiet and would not notice what went on about her. If her husband talked to her or questioned her, she paid no attention to him; if, however, he pretended to be ill, and kept very quiet, she would gradually become more cooperative and again took an interest in her home. Because of this behavior, the husband had his working hours changed so that he could be at home nights. Three years ago the patient was more upset than usual. She would sit up in bed and wave her hands for about five minutes. Then she would spit on her hands, and wipe them on the front of her hair. After doing this several times, she would get up, wash her hands, wipe her hair with a towel, go back to bed, and begin the same procedure again. Sometimes she would stamp her foot as though trying to frighten someone away. At other times she would stamp her feet and speak directly to an imaginary person, telling them to disappear or go away. Finally, this behavior became so consistent that she would keep her husband awake all night. When she became so noisy that he could not sleep, he would sit up and read. This bothered her considerably, and after a time she would become quiet. When the husband questioned her about this behavior she said that a small voice told her to do it, but she would not identify the voice and did not know whether it was that of a man or woman. The





husband told her that she could answer this voice in a quiet manner and that she could do it in bed. She refused to see a physician, and after a few months became much better, and the behavior described largely disappeared. However, since that time she has frequently felt that she was unable to do her housework and objected to doing the marketing. Two years ago she spoke of turning on the gas in the house and asked if it would be a criminal act. She never actually turned on the gas or made any other suicidal or homicidal threats. However, the husband watched her more closely after that, and never left the son with her for any length of time. About one and one-half years ago she had another upset period which resembled the one of three years ago, but was not so severe. Also during the past one and one-half years she has spoken of the "right relationship" existing between herself and Jesus. She spoke as though this relationship elevated her to a plane much above that of ordinary people.

The acute onset of her present illness began about a year prior to her admission to this hospital. On Friday, March 8th, the husband came home from work and found that she had not prepared the supper and the dishes from the two previous meals were piled in the sink. She was very restless, could not concentrate on anything, and said she could not get supper. The husband prepared the meal and did the housework. That night she took two towels to bed with her and would fling or swish them about as though she were driving someone away. As soon as the lights were out she began spitting about the bed and the room. Sometimes, she would spit on the bed occupied by her husband and son. Early Saturday morning she insisted that





her husband get up because she could see bad things about the room. At times she would appear startled as though someone had spoken to her unexpectedly, and at other times she would stamp her foot as though frightening someone away. She would hold her hands under running water for a long time, and at intervals would throw or sprinkle water about the house. Her hands became irritated from keeping them in hot water for long periods and the husband had to shut the hot water off so that she would not receive severe burns. She was very restless and would wander about the house with tightly clenched fists. On Sunday, March 10th she began to talk about an airplane in which she was to fly across the Atlantic. She said that it was to come to their home for her, and that a certain family in that town would notify her when it came. She expected it to arrive on February 25th (the husband said that this was the date on which her brother in Sweden needed money to pay for a fishing boat, and he had written to the patient asking for \$175.00). She also said that she had been chosen by Christ to tell the world of a great event which was soon to take place. When the husband questioned her about her belief in this last statement, she said she half believed it. She said that Jesus had told her to work with her left hand, and she would not use her right hand for long intervals of time. However, when the left hand became tired, she had permission to use the right hand for a short time. The husband said that her behavior became steadily worse, and he did not dare to leave her alone. He remained home from work for several days, but realized that he could not care for her. He was also afraid of what she might do to her son if left alone with him. Although she still refused





to see a physician, he called in one who arranged for her admission to this hospital.

#### CONDITION DURING HOSPITALIZATION

Mrs. Svenska had been in the hospital about six months prior to the making of this study. This is a summary of that period:

Her state of consciousness has been perfectly clear at all times. Sometimes she is so absorbed in her prayers that she pays no attention to what goes on about her, but she is well aware of everything that happens.

Her only interest has been in praying for her sins. Sometimes she will stop praying and will write pages and pages telling of those sins for which she wants forgiveness.

She is suspicious of everyone, and at times is irritable and even assaultive when someone tries to get her to do something she does not want to do. Her mood is pretty much the same as it was before her admission—as described in HISTORY OF PRESENT ILLNESS.

Her speech has a very marked Swedish accent, but she can be understood. Her vocabulary is not large, and she is hesitant and suspicious in talking.

She is perfectly oriented in all spheres, except that her emotional response is not always appropriate to the situation.

Her memory seems perfect both for recent and remote events. She talks with chronological sequence, both as to events and as to ideas. Her judgments are impaired because of her many delusions and hallucinations.

Her output of energy has been very sluggish during her entire hospit-





alization. It is next to impossible to get her to do any kind of work, and any that is accomplished is done only with the aid of constant supervision. If left alone, she will stop her work and spend her time in prayer. She will pray for hours at a time, assuming various positions of prayer as the "inner voice" directs her. She has always been a problem at the cafeteria because she refuses to eat. She says she is tempted that she is eating her son when she is eating food. It has been impossible to intrust her with work on parole because she tries to escape every chance she gets. On one occasion she did succeed in running away. She was found at home, and some difficulty was experienced in getting her to return to the hospital. Since that time she has been closely watched to prevent a similar experience.

She is always neat and clean in appearance, her clothing is neatly arranged, her hair combed and carefully made up. There are no evidences of disintegration from her appearance.

She has a hostile attitude toward the nurses and doctors because she feels that they are working against her in not praying with her and letting her go home. She is self assertive in prescribing what she thinks will cure her. She finds fault with the doctors for keeping her here. At times she goes to other patients and tells them of her religious beliefs, but since they always make fun of her, she has more or less ceased in this activity.

She has had many dreams or visions which she regards very mysteriously, and interprets them as due to supernatural influences and the presence of the voice of Jesus within her. Here are a few of the dreams





as she related them.

1. She dreamed of a black cat in bed with her. The devil tried to push her down through the bed, but she was not frightened.
2. She dreamed she went out to the wood pile and saw that her husband had cut the neck of her son with a knife and the son was stretched out dead on the ground. Her father, who was there, remarked that "she must feel very bad to see her son in such a condition."
3. She dreamed there was a lamb in bed with her.
4. She saw Jesus in heaven, sitting on a chair high up in the air, with a great light shining around him.
5. She dreamed that she saw a windmill grinding up her son, and that the devil was running the windmill.
6. She wanted an airplane in which she might fly down to Admiral Byrd and his men at the South Pole.
7. She saw Jesus tear the soul from the body of her husband and throw it into eternal blackness because he had committed some sin for which he would not ask forgiveness nor admit. (See p. 72 for interpretation.)
8. Once she shut her eyes and could see a great scarlet cloth in the sky. Through that cloth came Jesus with a shepherd's crook in his hand with which he made great sweeps of light across the cloth as he went.
9. She dreamed she was in the house--just like it was in Sweden...her father was there...she was waiting for something...Jesus came and was near her...the rest she could not remember.
10. "When I was in the tubs I was afraid of the tubs. I felt the Evil Spirit was outside in the Hall ready to take me. I saw more than one





thing in the room where I was taking the tubs. Once two nurses came into the room. I heard them mention my name, and ask the nurse that was sitting at the table if this was Svenska. They stood before me a few minutes, looked at me, and disappeared so fast I did not know where they went."

11. She saw something white in front of her. She did not know what it was, so she threw water around her to frighten it away. She says she thinks this could happen to anyone.

12. On several occasions when interviewer was talking with her she would start to pray. Suddenly, in the midst of prayer, she would stop and tell him that she just saw something black in front of him.

The HISTORY OF PRESENT ILLNESS also tells of certain hallucinations she had before her hospitalization.

She feels herself to be in great peril because she has lost the voice of Jesus, which used to speak within her, but now it does not. Because of this loss she feels that she has no right to enter the Kingdom of Heaven or the Beautiful Land, for she has sinned very much against Jesus. She is afraid that Jesus will not forgive her, that she will die here in the hospital, and if she dies in the hospital without her sins having been forgiven, she is afraid she will go to hell and suffer eternal punishment. She thus has such a sense of peril that she says she feels she is dangling in mid-air, half-way between heaven and earth.

Her greatest fear and concern is over the fact that her sins are preventing her from being pure in heart enough to fulfil the mission which Jesus has for her and her son. Although she refuses to tell just what that mission is, she let slip one day the fact that Jesus told her she was





to become his bride.

Generally she was very reluctant to discuss her sex experiences. Whenever she did she showed great feelings of shame.

Her greatest concern seems to be about her religious status at the present time. She prays all the time. Her prayers generally are one sentence repeated over and over again, such as, "Good Father and Jesus Christ, strengthen my mind so that I can talk to this man." She also makes long prayers for the protection of other patients, doctors, the hospital, the interviewer, and everything she can think of. She greatly desired that the doctors and the doctors and the nurses pray with her, and never failed to ask them. She also would ask the interviewer to talk to her about various events in the life of Jesus.

She never expresses a desire to go to the church service. The nurse has taken her a few times; she always created such a disturbance that she had to be taken out.

Most of her writings are about her religious concern. The following is a sample of her writing, except for a correction of spelling: "I heard the good voice within me how it talk to me and told me within me 'How can you eat when you are tempted to eat your son?' The good voice within me how it is Jesus Christ. I heard Jesus, how he talk to me and told me 'what a brute of a mother you are when you are tempted to eat your son,' and I did not know what to do. I was hungry and I wanted food and I wanted sweet food and lots of food. I was just like the rich man in his palace. I wanted food and sweet food. And I heard the good voice within me, how it talk to me, 'You are a brute of a mother





when you can eat when you are tempted to eat your son.' When I come up from the cafeteria I felt so hard within me it was just like Jesus take his hand away from me. I felt so hard within me as I went back and forth on the floor and wrung my hands. I was thinking then about my temptation, that I was tempted to eat my son. The good voice within me said to me that I was lost forever from the Beautiful Land, and I felt so sinful inside me I felt I had sin within me. And I have been ashamed to tell my sins."

She also writes: "I have been sworn away to the devil. I have more sin to tell. I am not nice to Jesus inside me. That is why I have come here to this hospital. Why do you keep me here in this place? I hope I can come back to Jesus so I can have peace inside me. I am lost from the beautiful Land. I don't want to die the way I am feeling now. I hope I can have forgiveness for my sins. Good Jesus, forgive me."

Her greatest ambition is to get back in "right relationship" with Jesus and the Beautiful Land. She thinks this will be possible only by prayer and by release from the hospital. Her plans include only herself, her son, and Jesus, and have to do with some great mission she feels she is to have to the world.

#### INTERPRETATION.

Very little is known specifically about this person's background during the early formative years of her life. The only information we have is a few statements regarding her own impressions of what happened. From these statements we learn the following things:

- (1) She was fairly fond of her father. She speaks kindly of him and





tells how she used to be housekeeper for him after her mother died and how she assumed the role of mother to his children for a few years.

(2) We know that she is sensitive about the subject of her mother, and does not like to talk about her. We do not know why it is that she is sensitive about this subject. The only thing she has told us about her is that she died shortly after giving birth to twins and that her mother gave her the only physical punishments she ever received from her parents.

(3) She was jealous of her brothers because they got to play while she had to work; she was particularly fond of a younger brother whose care was intrusted to her on the death of her mother; she had several unpleasant experiences with one of her sisters.

(4) We can be fairly sure that she never received the attention that she felt she should receive, and that she has had a desire to domineer people. She resented the fact that older brothers could not be ordered around as she wished, and she took particular delight in so ordering about her younger brother. The only way we can account for this is that she must have been neglected because of the great number of older brothers and sisters who no doubt received more privileges than she, since she was younger and smaller, and had a different mother. If she could not order them around, at least she could her own younger brother.

Taking her mother's place also gave her a sense of being superior over the rest of the members of the family. They called her "mama," which would mean that she was considered the one in command.





At about the same time she also received a sense of superiority over the fact that Jesus spoke to her and told her to tell her brothers and sisters and others what to do. The knowledge that she was sought out by Jesus to be the recipient of and mediator of His will and command must have made her feel superior to the rest of the people. She says she supposes that Jesus spoke to others too, but her voice does not sound as if she really meant it, for that would detract from her glory.

We do not know just when this voice of Jesus began to speak to her. At first she said when she was eleven years old, but later she presented the theory that everybody hears the voice of Jesus within from the very first hour of birth. After expressing this theory, and after she was asked about her statement that she heard him from the age of eleven, she explained that she had always heard his voice (she supposed), but that she heard it in a "special way" from the age of eleven. At any rate her hearing the voice of Jesus has helped her bear the idea that she could not domineer the brothers and sisters as she pleased.

It is not known just why she came to this country--and alone, and why she came when she did. At any rate she came. She was still shy and bashful. She made an excellent adjustment as a domestic servant, was a good worker, silent and unassuming, made few friends, was reticent and seclusive. She did not seem to be making a very good social adjustment. But she soon met her future husband and kept company with him for about six years. Why she was sexually intimate with him, and why there was such a long delay about the marriage we are not sure. It has been indicated that her husband said she refused to do anything about her condition





and that they practically had to force her into marriage. She, however, tells a different story. She tells it in connection with a dream which she told and interpreted in the following way: She related a dream in which she saw Jesus tear the soul from the body of her husband and throw it into eternal blackness because he had committed some sin for which he would neither ask forgiveness nor admit. When asked if she had any idea what his sin had been, she denied that she knew. On further questioning she said it must have been some wrong he had done to her in her younger days. When asked what specific thing it could have been she denied at first that she knew. But finally she admitted that her husband had come to see her for six years, that she had wanted to get married, but that he did not, for he was a sailor and liked to run around with all the girls he could. When asked how she did get married, she hesitated to tell, but finally told that she was several months with child and that he had wanted to get rid of it, and that she had to some extent also wanted to get rid of it, but had decided against it. They therefore got married, but she has always held this thing against him, and their marriage has never been happy.

Regardless of why the delay and why the pre-marital intercourse, there was a forced marriage and an unhappy marriage. Mrs. Svenska did not like the experience of child birth and declared that she did not want another. Then began soon after the "home sitting" period of their life, as her husband described it, in which she did not care to see other people and devoted herself to the training of her child, even though the child was unwanted. She was overly-protective in her attitude toward





him, and seemed to fail to realize that the boy could learn to do things for himself. She wanted to dictate everything to him, make decisions for him. She felt that Jesus instructed her what to tell him. She became more and more closely related to Jesus; He talked more and more to her; and she issued orders to her husband and son accordingly. She tried to train her son to hear the voice of Jesus also, and by playing on his imagination she seems to have got him to admit that he, too, heard the voice of Jesus. But even then she insisted on giving him instructions for every little act.

When asked if her husband heard the voice of Jesus, Mrs. Svenska said she supposed so, but never had heard him say anything about it. She affirmed that she thought that everybody heard the voice of Jesus speaking inside of them. Yet she seemed to think that Jesus spoke to her in a special way and that others should do as she said the voice told her. When her husband would not do as she wanted, she would become sick; when he also pretended to be sick, she always got better immediately.

Then she began having pains shooting over her body and head. She appealed to the help of two colored "quack" doctors, who administered to her what evidently was whiskey. During the same period of time she was reading her Bible and hearing the voice of Jesus. But gradually the voice within her told her or suggested to her evil things. She declares that it was the same voice. When one would ask her about the "voices" she would hastily inform him that she hears "one" voice, not "voices." She not only heard this voice speak evil things, but she began to see "bad things" flying around the house. This finally became so vivid and





frightening to her that she had to be taken to a mental hospital.

Mrs. Svenska seems to have failed to make a successful social adjustment and sexual adjustment. She made an attempt at both, but failed in the sense that she did not find satisfaction in either. It would also seem that she failed to satisfy her own wishes and to assert her own individuality in the world. Apparently she was making a fairly successful adjustment in this respect for a while, for the voice of Jesus gave her a high sense of importance, but when the voice began to tell her things not so pleasant, and she began to see "bad things," her life was made miserable. She had thought that she had the proper attitude or relationship or adjustment to God or Jesus also, but she began to feel that she was losing her "right relation" with Jesus as she called it.

This study of Mrs. Svenska's life reveals the fact that time and again she has been confronted with the same problem in different forms, and that each time she has had more or less the same reaction. Seldom has she made an attempt to understand herself and her problems, but has endeavored to escape from them or to conceal them from her own knowledge and from the sight of others. Her main problem seems to be her desire for recognition, which has asserted itself in many different ways. She felt that she ought to receive more attention from her father and from her brothers and sisters. Instead of recognizing and understanding this desire in her life, she allowed herself to withdraw into herself all the more where she heard what she supposed to be the voice of Jesus. She enjoyed this inner voice because it told her "nice things" and made her feel the importance she never had felt in real life. Then when her mother





died she actually did receive a little recognition, and she seems to have been very happy posing as housekeeper for her father and as mother to his children. But when her father secured a regular housekeeper, she lost her important position. She no longer had the authority over the others that she formerly had. Again she failed to face her problem. This time, instead of withdrawing into herself so much, she left the country and came to America where she made a new start. She seems to have made a fair attempt at adjustment. She was a good worker, and although still quiet and seclusive, she made a few friends and a lover. But she evidently was not satisfied with this relationship because she again did not receive sufficient attention. She was jealous of her future husband because he liked other women too. She received his undivided attention when she became pregnant. But such attention was either not satisfactory or not of the right kind. She became dissatisfied, and also developed a sense of guilt over what had happened. The marriage was not a happy one. She began to pretend that she was sick so that her husband would pay attention and do as she wished. She again heard the inner voice tell her what should be done and that she should give orders to others. She seemed to stimulate these experiences of the speaking of the voice by reading the Bible and by her relationship with the colored "herb doctors" who administered to her intoxicating beverages.

But evidently her stimulation of these so-called religious experiences was too great, and instead of giving her the pleasure she desired they began to make her terribly uncomfortable. Evidently she had overdone the use of these religious experiences as an escape or compensation for her





problem in life. They got beyond her control. She went so far in her use of these religious experiences that she even developed the idea that she is the bride of Christ and that to her will come a great recognition and honor for being such a personage. She imagines herself destined to bring a message of great significance to the world, and that all the world will bow down in homage to her and her son.

The question naturally arises: "Why does she choose this way of getting — recognition?" We cannot know for sure, but all the evidence points beyond a doubt to the conclusion that her conception of herself as the bride of Christ is connected with the birth of her son. We know definitely that she had a great sense of guilt over her relationship with her husband, that she blamed her husband for it, that the child was unwanted, and that they entertained ideas of preventing its birth. But she went through with the situation and tried to adjust herself as best she could. She pretended to love the child very much and was decidedly over-protective in her attitude toward it. Her husband says that she had a distaste for the whole experience of childbirth and declared that she never wished to go through it again. He says that she did not act toward the child like a mother should. Yet all the time she tried to convince herself and the world that she loved the child. She over-did it. She went so far as to develop the idea that he is the messiah, that she is the bride of Christ. If such were true, then her sense of guilt would be relieved. If it were true that she were the bride of Christ, there would be no shame in having the child, and she would at the same time be receiving the recognition she felt she deserved, but had never received.





Her temptations to eat her son reveal undoubtedly her actual feeling and attitude toward her son. She fails to recognize, face, and understand this problem. She tries to escape from it by this over-compensation which is not based on truth and reality but upon her own selfish desires.

This person uses one of the most powerful symptoms of religiosity that Christianity or any religion has--a mystical experience, a communion with God or Jesus,--yet she misuses it. Instead of using these experiences to help her grow and adjust to her environment--she uses them to help her escape from her problems. Her whole idea of religion is a relationship with God in such a manner that her own selfish desires and interests are satisfied. She has no consideration for other people. And her consideration for God or Jesus seems to be a very poor one. Her use of religion as a means of escape from her problems in life seems to be a misuse, because it did not help her either to adjust to her environment or to adjust the environment to a higher level.

5

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked up at the sky, which was a pale, hazy blue. The air was still, and there was a sense of quiet solitude. I took a deep breath, feeling the cool air fill my lungs. The ground beneath my feet was soft and uneven, covered in a layer of dry leaves and grass. I walked slowly, my steps creating a gentle rustling sound. In the distance, I could see the faint outlines of trees and buildings, but they were too far away to make out clearly. The overall atmosphere was one of peace and tranquility, a moment of stillness in a world that was always in motion.

5



## CHAPTER FOUR

### A PILGRIM IN THE LABYRINTH OF YOUTH

It is frequently asserted that John Bunyon wrote his immortal Pilgrim's Progress while kept in the Bedford County Gaol for twelve years for having preached in the neighborhood of Bedford. One needs only to read that book to understand the great trials, temptations, and troubles that tormented his mind as he lived his life. One need not think that he was the only one who has had a difficult time making his way along the pathway of life. He is not the only one who has had difficulty in choosing the right way to go; he is not the only one who has had a burden on his back. No doubt his story of the Pilgrim's Progress is symbolic of the very same struggle in many people's lives. Some people have found their way out of the maze in good shape; others have lost their way and were lost. Many such pilgrims have been unknown, while others have received wide publicity. It would be very interesting to know about how all people have made their way through life, but such a thing is impossible, for there are no records. We know of John Bunyon's struggle because he wrote about it. We know from other sources that his actual life tallies with that symbolic story told in his book.

The individual whose life is to be studied in this chapter thinks that her life has been similar to that of a Pilgrim. She has written in diary form a part of that life. She felt her life to be similar to his and spoke of herself as Pilgrim and said that she was going through the same experiences which Bunyon ascribed to Pilgrim. But as yet her life

THE HISTORY OF THE UNITED STATES

It is generally accepted that the United States is a young nation.

However, the history of the United States is a long and complex one.

The first settlers of the United States were the Native Americans.

They were followed by the English, the Spanish, and the French.

The United States was declared independent in 1776.

Since then, it has grown from a small colony to a great nation.

It has fought many wars, both with and without foreign powers.

It has also experienced many periods of peace and prosperity.

The United States is a country of many different people and cultures.

It is a country of great diversity and unity.

The United States is a country of great freedom and opportunity.

It is a country of great strength and power.

The United States is a country of great hope and promise.

It is a country of great love and compassion.

The United States is a country of great faith and belief.

It is a country of great courage and bravery.

The United States is a country of great honor and respect.

It is a country of great dignity and pride.

The United States is a country of great glory and fame.

It is a country of great honor and respect.

The United States is a country of great love and compassion.

It is a country of great faith and belief.

The United States is a country of great courage and bravery.

It is a country of great honor and respect.



has not resolved itself so successfully as did that Bunyon's. At the present time she is in a mental hospital, and her mind is still tortured with unsolved problems.

This girl, whom we shall call Nelly Jones, is a well developed, fairly well nourished girl of around twenty-three years, who has nothing wrong physically except for acne about her face and shoulders, and an extremely short uvula. Intelligence tests reveal that she has superior intelligence, with an I. Q. of 111. This is in spite of the fact that she has had no more education than the first year of high school. She is an American, has lived in the United States all her life, and belongs to the Methodist Church. She came to the hospital because she became wild and dishevelled, and refused to converse. She had been overly interested in religious subjects for over two years, but for the two weeks previous to her admission she had become much worse, had refused to bathe or change her dress because she said God needs her soul and not her body. She then assumed the attitude of crucifixion and said she was ready to go to God. She talked in a sing-song voice: "There is no such thing as darkness on earth, no hell. The world will not be saved by Christ. The sun will be darkened, and night will turn into day."

From this person's last employer, her uncle, her sister, her father, herself, and from her diary the following information has been obtained about her.

#### PERSONAL HISTORY

##### HEREDITY AND EARLY INFLUENCES.

Nothing is known about her grandparents on either side except that





she went to Canada to visit one of her grandmothers there several times. That grandmother had a great influence upon her moral and religious life, and when that person died she was somewhat disturbed.

Her father was born in Canada and is living at the present time in New Jersey. When his first wife, Nelly's mother, died, he remarried. That first wife was also born in Canada and died at the age of thirty of influenza and pneumonia. It is said that she was subject to epileptic seizures. She was the mother of three children: a boy who died about the age of 18 or 19 months of influenza and influenza of the bowels, Nelly, and a girl who is now living, married, and in good health.

#### CHILDHOOD AND ADOLESCENT DEVELOPMENT.

Nelly was born on November 19, 1910 in New York. The delivery was normal, but when she was three weeks old she developed measles and could not keep food in her stomach. She was taken to a Children's Hospital for observation and returned shortly as a hopeless case. She was then treated by a local physician who gave her milk of magnesia and lime water, and by the help of plenty of fresh air she began to improve; she was able to keep food on her stomach, and at the age of five months weighed about six pounds, her weight at birth. From then on she grew rapidly and appeared normal in every respect.

As a child she was very active, mixed well with other children of her own age, and attended school rather irregularly on account of the frequent moving about of the family to different communities, even different states. This sort of education continued until she was fifteen, when she had to drop out when in the first grade of high school. Her father says she had





to drop out because of eye trouble; her sister says because her father lacked the money to send her any more.

When Nelly was seven years old her mother died. Nelly hardly knew just what to think about death. She says she always wondered and dreamed just where her mother was and what she was doing and why she was taken away. She also wondered why she couldn't go along with her mother. She herself dreamed of being up in the sky where they said her mother had gone, and dreamed how wonderful life was up there. In fact, she says she seemed to live in the sky. All life seemed as a flower; she absorbed beauty wherever she went; all the world was beauty. She believed God to be everywhere: "He is that universal barrier that keeps us in one union; he is the Super-force of the universe." She says she feels it a shame she had no mother to confide in, to crawl in her arms and tell her things and have them explained to her. She thought her dad did not understand her because he was not deep enough; while she considered herself "too deep in life" for a girl. She says that since she did not have a mother to explain things to her, she more or less philosophized for herself. "I think I've been sick so long I've tried to develop and work out these ideas and this is the result," she now says. She also says that ever since she has been able to think she has always tried to absorb too many things in life. She says she was "retrospective" in nature. She concealed everything in her head.

As a child she was always very truthful and trusted whatever other people said. She rarely attended church, but read the Bible. She loved to read, and also liked to listen to the stories her grandmother in





Canada used to tell her--stories with a good clean plot, an outstanding moral, and of the "whipped cream" variety, as she describes them. She liked to read such books as St. Elmo and The Lamplighter; in fact, she says she liked them so much that she seemed to live them.

As she grew older she became more quiet, seclusive, backward, asocial. It seemed to her that perhaps her ideals were too high for her to reach, and she was unwilling to compromise. She still enjoyed such social events as Church parties, clean fun, dances, motion pictures, reading and writing. When she began to work she found that she was not very successful because of her poor health. Finally she had to go to a hospital for an operation (See SEX ADJUSTMENTS and HEALTH), and after that experience her disposition began to change--she became melancholy and disagreeable. She had a difficult time recovering; she gradually became worse, with periods of improvement and then periods of relapse.

#### SEX ADJUSTMENTS.

Not much is known about Nelly's earliest sex adjustments. Her relatives say that she was a very active child and seem to make contacts very readily with children of both ages when she was young. So far as they knew she made friends with both boys and girls, but it seemed that she liked the boys especially. She loved them all as brothers; she liked to play and study with them; she liked to consider them as chums or pals. They were always of the highest type, clean minded, and full of fun, and she built ideals about them. She saw her high ideals crushed to the ground in the following way, as she records it in her diary:





Her life had been filled with romance. At the age of thirteen boys were her companions, her pals. How often she had chased up and down the long narrow paved streets playing tag with them....

It had begun then, this life of romance and adventure. There was one among these boys who had won her childish heart. One who could not frighten her with his escapades after having tapped on the window; for she was gifted with a keen sense of intuition; thus she learned to feel the soft tread of his feet upon the porch her keen ears could not detect....

Slowly, unconsciously, she had confided in this boy; gradually bestowing the divine beauty of childish faith upon him. He had become her idol, her life. She had set him upon a pedestal; had formed her ideals of morality from the strength of his sturdy, upright character.

Slowly, unconsciously, in his selfishness he had disregarded that faith; had wounded it; trampled upon it and eventually ground it to ashes. That had taken time....

It was easier to forget the dull ache at the bottom of one's heart when one could laugh and joke, sing and dance with merry groups of carefree youths. For five long years the burden lay heavy within her breast until in childish fever she had turned to that Immortal Being, to whom one seeks in dire distress and He had opened her eyes that she might realize the boy in whom she had bestowed her trust had completely vanished. The onrushing tide of time had swept him away and in his place there remained a stranger, a mere acquaintance; one of the many she greeted casually from day to day.

She had been but a child when Bud disappointed her; But had shattered the ideals she had formed of him and, being young, inexperienced, with the ways of the world, she had allowed her disappointment to affect her so greatly that her health broke down completely.

This adolescent experience had happened two years after puberty began. The menstrual periods began when she was eleven years old. She had trouble with them from the beginning. She had great pain in her back, side, and legs, especially when she was overworked or overtired. Several times she fainted during these periods. She never received any sex instruction of any kind at all, and Nelly herself says that she had no consciousness of sex organs at all until she went to a hospital for an operation when she was twenty years old (See HEALTH). She had no mother





to teach her because her mother had died when Nelly was only seven. For some reason or other her father made no attempt to give her the necessary information.

After the experience of disappointment over the way her childhood lover had forgotten her, we find Nelly taking the following attitude toward boys.

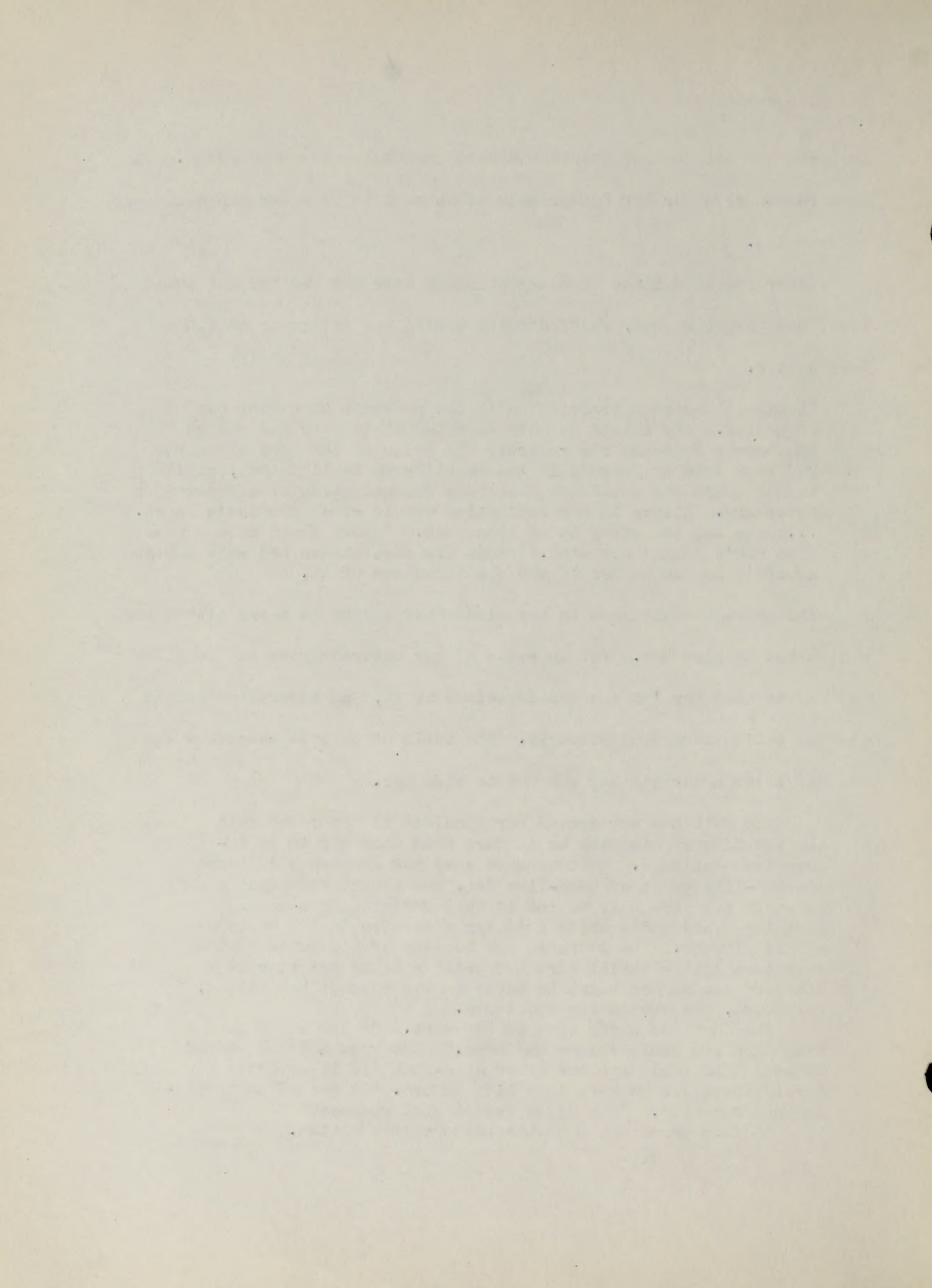
It was all quite entrancing until the souvenir of a kiss was requested. Why should he have expected that? Why had she so stubbornly rejected his request? In spite of the many times she had been told by friends it was so silly to be like that, still in her heart she would not feel this demonstration of affection necessary. Kisses in her estimation should come from one's heart. ...Maybe she was silly to be like that. "There would come a time when she'd change her mind." That was what others had said but it wouldn't happen to her if she was conscious of it.

The above thought came to her mind after a ride in a car with a boy who wanted to kiss her. Yet in spite of her determination not to allow any boy to kiss her "if she was conscious of it," on several occasions the temptation came very strongly. She tells of several occasions when she did allow a certain boy she met to kiss her.

She felt the arm around her shoulder tighten; she felt the scrutiny of his gaze as it bore down upon her in an imperative challenge. Reluctant to obey the challenge in those seeming-like pools of bead-like jet, she sought frantically to avert her gaze only to let it fall unresisting upon the engaging bland smile which held her a captive in the ecstasy of his embrace. The nearness and suavity of his smile sent a delicious little thrill thru her being and the scrutiny of his gaze caused her heart to waver in its socket; hesitating, reluctant, she obeyed the challenge.

The familiar words rang in her ears. "There would come a time when she would change her mind." She knew she had wanted to obey that challenge and after all--what did it matter? Surely there was no harm in a kiss or two. It seemed so thrilling and romantic. "Who could resist such romance?"

And she gazed out upon the heavens in question.





The stars seemed to nod approvingly and the moon beamed ever so brightly in assent; even the melodies of song echoed forth the lure of romance.

Grasping the large rough hands of her companions tightly, she dropped her hand idly upon his shoulder and continued to allow her fancy to rove as she joined in on the melodies of song until the lights of the town appeared in the distance.

She had a date with this same young man the following evening. She describes the evening spent with him, how on the way home he wanted to park and love her, and how she refused. He parked anyway and she rebuked him strongly, objecting on "the principle of the thing." They started home, when the following thing happens.

A wave of apprehension stole over her; she saw again that hurt, resentful expression upon his face as she had noted at her former words of rebuke. All thought of herself vanished, an overwhelming desire to make right the hurt her outburst had caused swept over her, and the eyes that turned to him filled as she replied with a tender gesture of her hand, "Fred, I'm sorry. I didn't mean....." But the words were never finished, for the gleam that darted from his eyes entered her very being. She felt the scrutiny of his gaze which held her spell-bound. Innocent of the deluge of passion which swept over her, conscious only of his intoxicating nearness, her hand rested upon his arm. Another flash of those beady orbs and her gaze riveted upon his face; he hesitated, glanced at the road, again at the girl, the hand upon his arm tightened, the car swerved, slowed, a grinding of brakes and lights extinguished, vaguely conscious of the arm around her waist, the light pressure of his lips against her own. Her senses reeled as her lips brushed against his cheek, her head dropped upon his shoulder, and she lapsed into a moment of sensual oblivion.

Later, as Nelly reflected over this experience, she wondered if her conduct had been proper. One night as she worried over her behavior, she had the following experience.

Sleep was farther away than ever now that a new hope had been born, a new flame kindled, and she sought to fathom this new desire within her.

The first thing I noticed when I stepped out of the car was the cold, crisp air. It felt like a fresh blanket after a long, hot summer. I took a deep breath, savoring the scent of pine and the distant sound of water. The world seemed so quiet, so peaceful. I walked along the path, my feet crunching on the dry leaves. The sun was just beginning to rise, painting the sky in soft, pastel hues. I felt a sense of wonder and awe, as if I had discovered a hidden gem. The beauty of the place was overwhelming, and I knew that this was a special moment in time. I wanted to stay here forever, just soaking in the tranquility. The path led me to a small stream, where I sat on a log and watched the water flow. The sound of the water was soothing, and I felt a sense of calm wash over me. I closed my eyes and let the world around me fade away. In that moment, I was truly present, and I knew that this was exactly what I needed. The day was perfect, and I felt grateful for every moment of it. As the sun rose higher, I stood up and looked out over the landscape. The view was breathtaking, and I knew that this was a place I would never forget. I took a few more photos, capturing the beauty of the scene. Then, I turned back and walked towards the car. The journey home was peaceful, and I felt a sense of contentment. I knew that I had found a special place, and I was lucky to have discovered it. The day was a beautiful reminder of the beauty of the world, and I was grateful for every moment of it.



The very thought that the arms she had refused to accept, the lips she had in an impulsive surrender, unconsciously sought, that thrilled her with ecstatic rapture, that the eyes that seemed to scorch her heart and soul, that were drawing her now like a magnet upon a piece of steel, that these charms were bestowed upon the many girls of his acquaintance sent a dagger of pain and remorse through her heart.

Was this thing love, this burning desire to feel the intoxication of his nearness? Why did she ache to be pressed close within his embrace? Why did she live over the rapturous ecstasy of that blind surrender? Why did she thrill again and again in reminiscence of the scene? Why did she hate herself because of that weakness, and why would she have blushed hotly had anyone accused her of being so indiscreet in her emotion?

"Love! Was this love? Oh! God, teach me to understand," she sighed heavily, bounding from her bed, tears coursing down her cheeks as she knelt at the bedside to commune with that Immortal Being whom she knew would come to her rescue. She could talk to her "Heavenly Father" for "God" knew all things, "He who numbered the hairs of ones head" knew of the dull aching burdens in one's heart. Had not "He" taught her to realize she could not be depended on at all times and now that affair was over? She had thought she was free from such burdens. Free, only to fall into a larger pitfall; a deeper darkness, for it was dark. The future loomed like a fathomless pool of mire, black and sinister far into space, and she was afraid of it, afraid of life, of love, if this was "love."

"Dear, dear God," she entreated in passionate ejaculations. Please, dear God help me. Should love be like this? Should love be black and sinister? Love is light, love is beautiful, It should light our way. Oh, God, please help me to love that way. Help me to make love beautiful, to understand it. Do I really love him?" and she clutched at her heart in an apprehensive gesture. "Is it love to desire him, his nearness, his love more than anything in all the world? OH!" she cried, "I want him to love me. I do love him. Why it must be love when I'd leave all I have if he'd love me honorably if he'd be my friend first I could teach him to love me honorably."

"Oh! dear Father in Heaven please hear my prayer," and she burst forth in a passionate outburst of weeping. "Why does it hurt so? Why should I love him like this?"

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

In the second part of the paper, the author discusses the problem of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

The third part of the paper is devoted to a discussion of the problem of the structure of the molecule. It is shown that the structure of the molecule is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

In the fourth part of the paper, the author discusses the problem of the structure of the crystal. It is shown that the structure of the crystal is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

The fifth part of the paper is devoted to a discussion of the problem of the structure of the solid. It is shown that the structure of the solid is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

In the sixth part of the paper, the author discusses the problem of the structure of the liquid. It is shown that the structure of the liquid is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.



I haven't the privilege," she stated emphatically. "Why do I feel it is wrong to love him this way? Why do I doubt him? Why can't I believe him? The world calls it love when we'd leave everyone and everything we possess for the love of one in honor.

"Please, God, give me strength to use discretion, to do right. Dear God, understand someone must help. Thou dost understand thy people for Thou art our Maker. Please, as in Bible times, please help us today in our weaknesses, in our trials and temptations.

"Oh, God, make Fred do right and teach me to have a good, clean unselfish love, teach me to understand why I love him so, why I'd leave all my relatives, all those who are so near to me. Yes, I'd leave everyone of them for him. I'd leave grandma and Aunt Ella, all those I love."

As she pleaded, she thought of the home far off, of those loved ones who had played a part in rearing her to the early stages of youth. Even these loved memories vanished as her passion rose to meet the fiery pools of bead-like jet that bore down upon her in defiant challenge.

She fought desperately with herself to comprehend this emotion. It was selfish to love like that. Love had a foundation and this emotion had sprung up without warning; sprung up selfishly. It was selfish to leave those one had loved a lifetime for mere acquaintance; one she knew not. Oh! why did she desire to do so? Leave Auntie, who had given her the mother affection a child requires and once again sweet memories of the dear old farm life returned and then-----

### T H E M I R E

A heavy darkness o'ershadowed the room; the frail shaken form against the bed became silent, immovable; a hushed awed silence ensued.

A face! the face of a little boy shone through the darkness. It was a sweet tender face and the eyes, soft and brown, became obscured by a shining dewey mist as two large round tears welled up and o'erflowed down the fat cheeks.

An awed reverential gasp escaped from the victim against the bed and she felt again the soft velvet caress of those full lips as they had met her own in sweet communion with a whispered goodbye.

Shaken with apprehension at the sudden recollection of that long ago scene, she involuntarily reached a quivering hand to her boy--"Randolph" she grasped, but the face had disappeared; however, the shining misty orbs shone in





sparkling beauty where it had been and it was as if those eyes had revealed the everlasting beauty of a childish face.

She became vaguely conscious of an uplifting force within her aching, tired heart, somehow she felt little and ashamed, selfish and miserable. A flood of apprehension seized her.

"Dear, dear Ray," she sobbed, "would you be ashamed of me because I feel like this because I'd give up all those loved memories?"

"Dear God!" she sighed as she entreated her Maker, "Please, dear God, keep that sweet and clean and pure. Teach him to find truth and comfort and beauty like this. Teach him to find truth and comfort and beauty in one he may love, that his love may be returned, I pray.

"Please help us, dear Heavenly Father, to understand this part of our lives."

Exhausted, all energy spent, she gasped a faint thanks to that Immortal Being and, shivering, she crawled beneath the covers and closed her eyes in exhaustion.

But this did not end her mental conflict over what her attitude towards boys should be. Later she writes the following.

There comes a time in the life of every young person, especially the more sensitive idealistic type, when there arises out of the dreamy idle haze of romance, the love of adventure, and the beauty of the imaginary--a more than romance, and the question of "Love" arises in each heart.

We may say, as the youth who struggles with this unknown force, "What is love?" and the answer varies. "It is known as a strong and emotional force of nature which varies according to the nature of its victims."

The spiritual and sensual in a sensitive passionate nature combat in constant warfare. A strong ardent passion, suddenly aroused, becomes like a fiery demon, the desire of the flesh and body arises; the soul in a predominating spiritual nature aspires to higher goals and the combat between soul and body begins.

It was at this point of her life that Nelly had to go to the hospital for an operation. She was working in the home of a doctor (see VOCATIONAL ADJUSTMENTS) when she began to have trouble again with her menstrual periods. The doctor advised that she go to the Women's Hospital. There the doctor diagnosed her case as a case of infantile uterus. While in this

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...



hospital she developed a consciousness of sexual organs for the first time, according to Nelly, and the fact worried her a great deal. The operation seemed to have taken a lot out of her and she said she felt like an old woman as the result. She said that before her operation she had known nothing but beautiful thoughts, but that afterwards she seemed to drink in all sensualism. As she lay in bed recuperating very slowly from this operation the following thoughts went through her mind.

Was it love?—this over-powering emotion he had the power to arouse in her which sent her pulses throbbing, her brain whirling, and caused her to desire to throw discretion to the winds, to leave all she possessed only to have the privilege of his love?

A love that burned and ached within her breast, a love that blotted out all understanding, a love that loomed dark and sinister within the future. A love that sends one to the grave. It could not be true. It could not be "Love." Where was the light? Where was the beauty?

In her crazed fancy Nelly pictured an imaginary inscription upon a small tomb stone. "Here lies Miss Jones. Died of a broken heart. Life was too hard to bear. Love too great a test. Died a coward." and she shivered at the wierd thought her mind portrayed, and wondered if she was becoming insane.

A long, seemingly endless night lay ahead. The victim upon the bed wrestled with her nature, as she fought vainly to comprehend the mad desire to throw herself at the feet of her lover; to surrender to the challenge in those fathomless pools of bead-like jet, as his eyes pierced her heart, scorched her soul, and she felt herself sinking, down, down, under their piercing scrutiny.

She longed for the thrill of those charms he possessed and her body ached to be pressed close within his strong embrace. Oh! how she loved him, and she thrilled at the thought, only to hate herself for it.

No! she had never pictured Love like this. 'Fred! I don't love you! I hate you!' she sobbed. 'You take me away from everything but the thought of you. You don't love me. You don't understand me. You just wanted to make love to me, but you do not love me and I hate you. I can't let you make love to me. Why can not I understand you?' and she sobbed wildly as she beseeched her Maker for understanding.





She groped frantically for the comforting recollection of a pair of soft misty brown orbs; the faith of a child was soothing as the eyes of her lover burned deep within her heart. Her passion rose in fiery flames; scorching, searing her body her soul which struggled to rise above the flames. Again she sank down; down into a seemingly everlasting inferno.

She prayed as one only can who suffers acute pain and torture; she called frantically to the vision of a little boy, as the eyes as shining misty dew fell upon her soul, soothing, comforting, lifting her up, refreshing and cooling as a fine spray of water upon her fevered spirit.

Again she pleaded, "Oh, God in Heaven, have mercy upon my soul. Help me to rise above this torture. Help me to know a comforting everlasting love as a light that shines. God help me!"

"In her agony she stifled a scream. "Fred! oh! Randy help me. Oh! My God! What does it all mean?"

And as she stared into the faint loom, seeing only the vision of soft eyes upon her, a heavy curtain of outer darkness fell upon the room; an acute awed silence held the girl speechless, staring, her wide eyes transfixed upon the vision of a perfect star which shone with an indescribable brilliance, she felt herself being lifted; as though the very spirit within her arose to meet the glorious vision above. She reached a trembling hand toward the dazzling splendor, only to fall back with a thud.

The moonlight streamed in the room, all was as before, and wiping the beads of cold sweat from her brow, she shivered apprehensively.

What had happened to her? How different she felt! Frightened but comforted. "Oh God" she breathed, "It is a vision of love. It shines forth: it lights the way; it lifts up and carries on. I am going to hold on to it. I am going to make my love like that. Like a star that shines forth into eternity."

In order to recuperate from the operation Nelly goes again to stay with relatives in the town where Fred lived. She invites Fred to come to see her, but he fails to show up. On the last night of her visit in the town she manages to see him up town. The following happens.

"I am saying goodbye, Fred. But before I say it," she paused; they were leaning against the back of the car; another motor making a turn forced the youth to draw closer between the shelter of the parked cars; she followed; they were





close together now; it was coming---this confession of emotion she failed to suppress; heedless of that contradicting inner voice, ringing in the deep recesses of her conscience. "Fred, I am going to tell you something I have never told anyone before. I am going to tell you that I love you." Hardly had she spoken, she resented the impulse which prompted her action.

She felt his grip tighten within her grasp. It renewed her courage and she concluded; "But I am not going to let it pull me down. Love lifts us up, Fred. Goodbye."

"I'm glad," he whispered his grip tightened ever so slightly in a hearty shake. "Goodbye, Nellie!" and he was gone.

Blinded by the stinging pain of resentful passions Nellie struggled on. She lived through an agony of remorse, her sensitive mind ever reverting to that unforgettable incident when she had confessed her love. Fool! Fool! The words rang in her ears, stung and wounded until the pride within her repelled until she felt miserably lonely and utterly hopeless of rising above this tangle of emotional controversy....

The weeks wore on; weeks of profound despair to the girl. A dull yearning ache persisted marbidly within her breast; a desperate struggle for work proved vain. The unrest and disillusionment of the world about her added to her complexities and the sudden news of her grandmother's illness, in the early part of November, became an almost unbearable burden.....

Edna's voice (her step-mother): "There are plenty of good boys in this city. It's high time you stepped off your high pedestal and made yourself a little more desirable.

"You've moped around here long enough. If you think you are going to keep this up in hope we'll send you to Canada to recuperate, you're mistaken. If you get sick now, I'll see that you go to a sanitarium and believe me that's just where you'll end if you don't snap out of it.

"Don't think you can help yourself by running to Canada. Distance is of no avail when you need to get away from your thoughts. You can't get away from Fred that way."

A heavy feeling of pretence, shame, and remorse enveloped her. Through blinding tears she sought the photograph of the silent witness to the scene which had just passed.

"You see, Randy, no one understands me and I don't know myself. I wonder had you learned to know me, could you have understood me? We are strangers now. You are living your life and I am living mine. It is only the memory of you I know. Some day I will see you again. I just feel that I will learn to know you sometime; know you as a man, not the little boy of the past."





With this thought in mind she entered her room, pushed the switch on the boudoir lamp, and paused at the bureau on which lay the little Testament. Mechanically she turned the pages and as if in coordinance to her thought she read:

"Know Ye not that your bodies are the temples of Christ. That the spirit dwelleth in you?" She continued to read, her interest widened as she grasped the significance of the words.

"Stand ye steadfast in the Faith. Refrain from all worldly lust, corruption, etc." She knelt a penitent, at her bedside shrine and prayed for that which her soul desired; sought forgiveness for the hurt she had caused, and wholly freely gave her heart to God in that brief moment of prayer. To realize when it was over she was living in a world of lust, continually fighting the passions of the flesh, but she would win. She would win this battle with herself in time. God would teach her how.

Nelly gets a job in the Five and Ten cent store during the rush of Christmas and earns the money to go to Canada where she watches her grandmother breathe her last. The ordeal was almost too much for her, but

Randolph did help her. Could she have succeeded to bear the burden of that ordeal all alone? It is doubtful. Not once did he relinquish his grasp upon her trembling hands; not once had she weakened but that the force of his arms about her; the pressure of his hand upon her throbbing pulse renewed her strength and when she would sobbed aloud at the sad lines of a poem during the service, his quiet, gently remonstrance, 'please don't, Nelly dear. You have been so brave. Listen, dear, How beautiful it is!' caused her to check the frenzied sob with a fresh burst of scalding tears, she became calm.

Thus we find Nelly in Canada and we find her boyhood chum Randolph at her side, comforting her. She regarded him more as a father or as an older brother than as a lover.

With an abrupt imperativeness she approached his chair, gently but firmly extracted the paper from his hold; removed his pipe, which action brought back memories of the past when often she had climbed upon her Dadd's knee and deliberately removed his pipe to press an affectionate kiss upon his lips. She restrained an impulse to do likewise with Randolph.

"We can't make our lives beautiful if we flirt and play around all the time. It isn't fair. Life is real. It is





earnest. We get what we give in life. We give love, beauty, tenderness, and understanding, and it comes back to us eventually. We aren't playing fair to give wrong impressions, little white lies that to someone may mean so much hurt and suffering. It causes jealousy, distrust, hatred, misunderstanding of life and love. It scatters friendship and we lose what we most need to make our lives successful.

"We lose the understanding of true friendship, and the beauty and comfort of a true love. A love that shines forth like a light. Like a star of hope that beckons ahead; that lights our pathways in the darkest hours; that lifts our burdens; carries us over the roughest seas of life, out of the depth of sin; the selfishness and lust of the flesh, and the passions of earth. Love carries us over these pathways. It cleanses us and shines forth eventually into an Eternal Light. Love--the Gift of God!"

"Advancing toward her with a tender though firm embrace he held her trembling body close. She was crying now and the tears trickled down his cheeks as he pressed quivering lips against the lowered head upon his breast. She was clinging to him; with an impetuous grasp upon the arms about her, she said: 'I know, Randy. I know what it was. It was beauty, a faith that shone from the soul of a little boy and entered into the soul of me. God revealed it to me in my hour of darkness and I am struggling to hold on to it. It's all that's left of beauty for me.'"

Nelly's health improves some. She tires of the monotonous staying around the house and craves something to do. In spite of her frail health she gets a job for about a month taking care of some children. Randy is to see her every day as he delivers milk to her house. One day he finds her huddled on the lounge in the living room.

"Instinctively as in times past her heart quavered and he reached forth a protecting hand to encircle her bent shoulders.

"All thought of resolve fled in utter weakness and she turned to him with submissive entreaty as he gently touched her shoulder. "Oh, Randy, won't you please take my hands and hold them firmly? It helps me so, Randy, and my hands are so numb. You can help me, Randy. You do help me so. Just give me strength and I know I can carry on."

Her courage returned with a buoyant flow. She ceased her sobbing, and with grateful response from the depth of her soul she searched his face and it was as though the soul within him acknowledged that response, for his eyes, softly illumined, penetrated her conscience, nor did they leave her face until slowly the door closed, between them, and speechless, she reached





forth a trembling hand to snap the latch, suppressing a strong desire to feel the comfort of his arms about her and firmness and warmth of his close embrace to enshroud her in a haven of refuge.

Nelly seemed to be getting along all right until she learned that Randolph was going with another girl. She proclaimed the girl beautiful and said she was glad that Randy had found a girl to his liking. She insisted that she was not in love with him.

"Can't you understand?" she entreated her aunt. "Will you never understand I'm not loving Ray for what he has been to me; for what his friendship has meant to me. I'm not--. I don't want his love. I only want to return what he has already given me should there ever come a time in his life when he would need it."

Thus comes to an end Nelly's account of her love life in her diary. For a continuation of it, see HISTORY OF PRESENT ILLNESS.

#### FAMILY ADJUSTMENTS.

As has already been pointed out, Nelly's mother died when Nelly was only seven years old. She has never had anyone who seemed to take her place. She regarded her father as "not deep enough" for her to confide in, and the father more or less let the child grow up as she might. When he remarried he intrusted her to his new wife. Nelly writes in her diary: "It had always been Edna whose approval determined her engagements and affairs." As her step-mother, Edna, was only seven or eight years her senior she regarded her more or less an older sister. There is no indication that there was lack of harmony in the family--in fact, Nelly seems to have got along very well with the family as it was.

Her family group at times was composed of her grandmother and her aunt, uncle, and cousin. She was greatly influenced by her grandmother's





religious and moral teachings, and often speaks of the "whipped cream" stories her grandmother told her. They seemed to have made quite an impression upon her, for she writes quite often of visions of her grandmother telling her what to do coming to her when she was out with a group of young people. She tells of one occasion when she was out with a group of young people to a dance, and they were proposing to do some things which she had been taught not to do.

I thought of that dear sweet face so recently gone from my life. Grandma had said, "I wish my little girl would not go to those horrid old dances." I had laughed. "Why, Grandma dear, there's no harm in dances. Dancing is a wonderful pastime. It takes our minds off our troubles; it carries us away to the land of music; makes us forget everything except the rhythm of the music. Surely there is no harm in that."

"But the Bible speaks so against it. Grandma would like to have her little girl to have more thought of God and less of worldly things," she had replied. Leaning over the bed, enveloping the thin frail form with my arms, placing soft kisses on the flushed forehead was my way when trying to make Grandma understand. I replied, "Listen, grammie dear, if it wasn't quite right for us to go to dances, God wouldn't have let us do it. Don't you believe He teaches us by our feelings? If we feel right about going we should go, and if He doesn't want us to go He will teach us by making us feel guilty. Grandma dear, when I can't go to a dance and feel that it is alright I shall stay home. But if I can't do as I always feel, then I am not a Christian."

Grandmother cries. With a pang of regret for being so heedless, I again ran to the bedside, dropping on my knees, smothering the wrinkled forehead with my hands. "Why grammie, honey dear, what is wrong? Did I hurt you? Surely you're not crying because of what I said? Oh, grammie I'm so sorry." Amid choking sobs she replied, "You said you were not a Christian. I don't think you're far from it." What was that stabbing at my heart? The tears burned in my eyes as I replied, "No, no, grandma, you don't understand. I'm not a Christian, but we can't be Christians in one day. It takes a long time to be a Christian, but maybe some day God will show me how. We have to sacrifice to be Christians. We must work for God."





"Grandma, do you know: one night before I had to go into that horrid old hospital I was so worried, so frightened, feverish and sick. All night long I rolled and tossed until it seemed I was almost in a stupor. The room was so dark and Grandma, what do you suppose happened?

"It seemed I was walking out the church door and talking with sister Florence and Marion, but as I looked up at the sky, there amid all the darkness shone the most beautiful, startling, indescribable brilliance of light and the faintest softest music, and angels! Yes! There were angels hovering within this light. I felt as tho I was being lifted way up in the air, as if it was carrying me away. I tried to speak but I was numb with awe. I tried to turn around to call Florence. She was gone, and I felt myself coming down with a thud. I jumped. The floor was as before, but I was trembling and the cold sweat rolled off me.

"Grandma, if Heaven is like that, it is worth going to. It's worth sacrificing for. WE'd be so happy there. Don't you think so, grandma, dear? But why do you suppose that happened to me? I thought I was going to die. It was a vision and the Bible speaks of God coming to us through visions. I wonder. Someday I will understand what it meant and it will mean a lot to me."

#### VOCATIONAL ADJUSTMENTS.

Nelly left school when she was fifteen and went to work in a department store in Philadelphia, where she received a salary of from six to nine dollars. She worked here for about sixteen months and had to quit because the work was too hard for her frail health. She was not a very good worker because of her health, but put herself into her work too much, overworked for her strength, and worried herself too much about her friends.

After she had recovered somewhat from this illness, she went to work as a child's nurse in the home of a doctor, where she received seven dollars a week. She worked here for two years, but while here was bothered a great deal by pain during her menstrual periods, and she had to go the Women's Hospital.





After a period of illness and partial recovery, she desired to go to Canada to see and help her grandmother before she died. In order to gain the money for transportation she worked in a Five and Ten cent store during the Christmas rush. After she arrived in Canada and her grandmother had died, she became restless with idleness, and secured a short time position as a child's nurse.

In November, 1933, she went to work in a home, where she worked until she was sent to this hospital on February 28, 1934.

#### SOCIAL ADJUSTMENTS.

Nelly's father says that she always made friends easily, that her friends were very refined people, and that she always got along very well with people. She liked active games because she was rather high-strung and impulsive, and liked traveling. The family travelled around from one state to another and from one community to another when she was young. She always enjoyed dancing. She was particularly careful about who her friends were.

Nelly's sister says that she was a very quiet, reserved, studious type of person who loved dancing, motion pictures, reading, and anything connected with Church activities. She always seemed to get along well with everyone with whom she chummed--in fact, with all people in general. Her friends were of the very best in character and manners. She did not make friends easily, but those she made were fast friends.

#### SYMPTOMS OF RELIGIOSITY.

The religious and devotional habits and developments of Nelly have

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...  
...the ... of the ...

...the ... of the ...  
...the ... of the ...



already been discussed under the headings of CHILDHOOD AND ADOLESCENT DEVELOPMENT, SEX ADJUSTMENTS, and FAMILY ADJUSTMENTS.

#### HEALTH.

Nelly has always been in poor health. Her sickness began when she was three weeks old (See CHILDHOOD AND ADOLESCENT DEVELOPMENT). As a child she had all the children's diseases that make the rounds--measles, chicken pox, whooping cough, mumps, etc. Then when she entered puberty her menstrual periods were accompanied with severe pain in the back, side and leg. The pain would sometimes almost drive her out of her head; several times she fainted during these periods. When she was twenty years old she had to go to the hospital for an operation because of her sexual organs were under-developed. (See SEX ADJUSTMENTS.) She had already always been frail physically, and always worried overmuch about everything in general. As she had never had any sex instruction the operation gave her a consciousness of her sex organs for the first time. She became nervous and hysterical, melancholy and disagreeable. She herself noticed this change coming in her personality about the time that she learned that Randolph had another girl friend. She describes this change in her diary in the following manner.

"Nor did Ella fail to notice in her anxiety the various moods of the youth, noting a recent change in manner, more or less restraint in speech; a continued anxiety of Nelly's weakened state of health, yet a continual air of compunction while in the young Girls's presence which she concluded due to the event of entertaining a more desirable girl friend, having learned of Dorea's presence in his life. "

When Nelly was a child she fell on a pointed stick one day in play and injured her right eyelid and her sight to some extent, although glasses





have corrected that defect.

Nelly has never used drugs, alcohol, nor tobacco.

#### HISTORY OF PRESENT ILLNESS

Nelly's last employer said that she had seemed all right up to a few days before her hospitalization. She was quiet, a good worker, and well liked by the children she took care of. She did not seem interested in church, only attending once during her stay there. She had no young people for friends, but spent her time writing in her diary. About two weeks prior to hospitalization she began to read Bunyan's Pilgrim's Progress and became profoundly impressed by it. She stated that she was just like Pilgrim, and spoke of herself as a Pilgrim.

A few days later a young man came to the home selling calendars in order to earn his way through school. When Nelly learned of this, she decided that she could earn her way through school too. She wrote to the address of the school on the calendar asking to be admitted as a student. She then became highly excited and talked about religious subjects all the time. She declared that she was wanted by God to be a disciple, and that Randy was also called into religious life as a minister. She then would stand against the wall for hours at a time with arms outstretched, declaring that she had been crucified. After a while she declared her body was gone; that only her spirit was left; and thereafter refused to pay any attention to her physical appearance.

She then wrote a letter to Randy which she placed in her New Testament. The letter read as follows:

Oh, Randy dear, no one has understood this feeling in me, but





God has revealed it. It is love. The Faith he has taught me to find in the bottom of your heart is commanding.

It must be proved and we feel we must go to work for God. You will feel strange, but God demands and don't be frightened if it makes you tremble; only read my little Testament. It's God's word. The Light of Truth and Love. It will give us the Love I have described for you.

Come, Randy, and bring this Testament. It's true, Randy, leave all. God says leave all and follow.

Come, Randy, God will lead us and if you come now when you feel His power as it talks to you we will go together and work for God. To study the Bible. Your singing, Randy--it's God's gift. He is demanding it. And we will read it there. At the M---- Bible School in W-----.

God won't even let me write to Florence. He has let me write to auntie and Mildred, but they will not understand. They will all think I am crazy. I have submitted my love for you to Christ. My soul is struggling but we must prove the true worth of my story and God will teach you to come. Read my Testament. You can't back out of God's will. It is strong but we will have faith. God speaks to me now and by Him I speak to you.

She wanted to mail this to Randy, but her employer would not let her because the temperature was below zero and it was a two mile walk to the post office.

That night she was found lying out in the front yard clad only in her pajamas. It is not known how long she had been lying there. She was chewing several pages from her New Testament (the first four chapters of Acts) and was saying: "Oh, Lord, show me the Light."

The next morning she was unmanageable. She would not keep her clothes on and remained in her room, spitting on the bed and the furnishings. Then she became quiet and lay in bed with her eyes closed. Soon she became excited again, so she was taken to the mental Hospital.

#### CONDITION DURING HOSPITALIZATION

This is a summary of the first two years of her hospitalization:





When Nelly came to the hospital she was in handcuffs, talking incessantly, extremely excited, disturbed, hair dishevelled and unkempt, and did not seem to know what was going on about her. She kept her eyes closed and paid not attention to questions asked. She seemed to be clear out of contact with her surroundings. Her consciousness was quite clouded. Gradually she became more conscious of her surroundings, after a time became correctly oriented in all spheres, became a little more social, but still was somewhat confused. Although she began to cooperate a little with treatment, she was still all to herself and her own thoughts most of the time--seclusive, backward, shy, uncooperative, and responding only to inner stimuli most of the time. Only for short periods did she become less asocial, desiring to help on the ward and talk to other patients.

She has generally been gloomy, hopeless, perplexed, and timorous. She might be termed very moody, for at times she is highly excited--even assaultive, at other times attentive, courteous, and stable. Sometimes she has been very nervous, under high tension, noisy, resistive, and even frothing at the mouth and violent; then at other times she has been quiet, cooperative, attentive, and stable. Often her mood is inappropriate to the external situation.

Her speech is not very fluent; she had difficulty in saying what she thinks at times; other times she has difficulty thinking. "At times I feel like myself, otherwise, terribly stupid, dumb." She has a tendency to ramble and be extremely circumstantial and garrulous, giving many minor details. Her memory is good for both recent and remote events, and she talks in a chronological sequence. Only in more excited times does there





seem to be any flight of ideas; generally she is quite relevant, coherent, occasionally rambling. Her judgments are poor because of her hallucinations although they are not systematized as yet. In general she has poor insight into her trouble, although at times she verbally states some insight that is more or less true. She is too sensitive and self-conscious to do much work without constant supervision. She finds fault with everything. She shows an indifferent attitude to all work, and spends her leisure time alone and quiet, doing nothing but apparently thinking. Generally she accepts all she does as failure. She does not even pay any attention to letters or visitors which she receives, although from time to time she expresses concern for them. She seems backward about most social contacts because of self-consciousness about the acne on her face, and feels that it is partly responsible for her condition. Her face was treated for acne, and when her appearance improved her spirits rose a little, but when she saw that the improvement did not continue, her spirits again dropped to the usual level.

Very little is known about what she thinks about because she is quite uncommunicative with others. She seems preoccupied with thought about something most of the time. She seems to have a sense of guilt about her past relations with boys, and thinks that she has done wrong in certain situations, while the truth of the matter is that her relations with boys have been quite superficial. She also feels guilty about having sensual thoughts as a result of her recent consciousness of sexual organs, whereas before she had only beautiful thoughts. Before her hospitalization she had many dreams, reveries, and day dreams about boys, as she portrays

...the first of these is the fact that the ...  
...the second is the fact that the ...  
...the third is the fact that the ...  
...the fourth is the fact that the ...  
...the fifth is the fact that the ...  
...the sixth is the fact that the ...  
...the seventh is the fact that the ...  
...the eighth is the fact that the ...  
...the ninth is the fact that the ...  
...the tenth is the fact that the ...  
...the eleventh is the fact that the ...  
...the twelfth is the fact that the ...  
...the thirteenth is the fact that the ...  
...the fourteenth is the fact that the ...  
...the fifteenth is the fact that the ...  
...the sixteenth is the fact that the ...  
...the seventeenth is the fact that the ...  
...the eighteenth is the fact that the ...  
...the nineteenth is the fact that the ...  
...the twentieth is the fact that the ...  
...the twenty-first is the fact that the ...  
...the twenty-second is the fact that the ...  
...the twenty-third is the fact that the ...  
...the twenty-fourth is the fact that the ...  
...the twenty-fifth is the fact that the ...  
...the twenty-sixth is the fact that the ...  
...the twenty-seventh is the fact that the ...  
...the twenty-eighth is the fact that the ...  
...the twenty-ninth is the fact that the ...  
...the thirtieth is the fact that the ...  
...the thirty-first is the fact that the ...  
...the thirty-second is the fact that the ...  
...the thirty-third is the fact that the ...  
...the thirty-fourth is the fact that the ...  
...the thirty-fifth is the fact that the ...  
...the thirty-sixth is the fact that the ...  
...the thirty-seventh is the fact that the ...  
...the thirty-eighth is the fact that the ...  
...the thirty-ninth is the fact that the ...  
...the fortieth is the fact that the ...  
...the forty-first is the fact that the ...  
...the forty-second is the fact that the ...  
...the forty-third is the fact that the ...  
...the forty-fourth is the fact that the ...  
...the forty-fifth is the fact that the ...  
...the forty-sixth is the fact that the ...  
...the forty-seventh is the fact that the ...  
...the forty-eighth is the fact that the ...  
...the forty-ninth is the fact that the ...  
...the fiftieth is the fact that the ...  
...the fifty-first is the fact that the ...  
...the fifty-second is the fact that the ...  
...the fifty-third is the fact that the ...  
...the fifty-fourth is the fact that the ...  
...the fifty-fifth is the fact that the ...  
...the fifty-sixth is the fact that the ...  
...the fifty-seventh is the fact that the ...  
...the fifty-eighth is the fact that the ...  
...the fifty-ninth is the fact that the ...  
...the sixtieth is the fact that the ...  
...the sixty-first is the fact that the ...  
...the sixty-second is the fact that the ...  
...the sixty-third is the fact that the ...  
...the sixty-fourth is the fact that the ...  
...the sixty-fifth is the fact that the ...  
...the sixty-sixth is the fact that the ...  
...the sixty-seventh is the fact that the ...  
...the sixty-eighth is the fact that the ...  
...the sixty-ninth is the fact that the ...  
...the seventieth is the fact that the ...  
...the seventy-first is the fact that the ...  
...the seventy-second is the fact that the ...  
...the seventy-third is the fact that the ...  
...the seventy-fourth is the fact that the ...  
...the seventy-fifth is the fact that the ...  
...the seventy-sixth is the fact that the ...  
...the seventy-seventh is the fact that the ...  
...the seventy-eighth is the fact that the ...  
...the seventy-ninth is the fact that the ...  
...the eightieth is the fact that the ...  
...the eighty-first is the fact that the ...  
...the eighty-second is the fact that the ...  
...the eighty-third is the fact that the ...  
...the eighty-fourth is the fact that the ...  
...the eighty-fifth is the fact that the ...  
...the eighty-sixth is the fact that the ...  
...the eighty-seventh is the fact that the ...  
...the eighty-eighth is the fact that the ...  
...the eighty-ninth is the fact that the ...  
...the ninetieth is the fact that the ...  
...the ninety-first is the fact that the ...  
...the ninety-second is the fact that the ...  
...the ninety-third is the fact that the ...  
...the ninety-fourth is the fact that the ...  
...the ninety-fifth is the fact that the ...  
...the ninety-sixth is the fact that the ...  
...the ninety-seventh is the fact that the ...  
...the ninety-eighth is the fact that the ...  
...the ninety-ninth is the fact that the ...  
...the hundredth is the fact that the ...



in her diary. It is not known to what extent if any she practiced masturbation before hospitalization, for she never discusses the matter, but the nurses report that she masturbates now rather freely. She denies any heterosexual or homosexual experiences, which is in accord with known facts. She says that she does not know whether she should have gone back to Randy and married him, or gone on and studied religion. At present she says little about such a conflict going on, but one feels that it is still there.

When Nelly entered the hospital she talked excitedly about religious topics in an incoherent and rambling manner. She said: "I am living the life of hell. I am hell in deceit. This is hell in deceit. It is good on earth. It is not darkness here, it is all Light. There is no such thing as Jesus Christ, the Bible, or the Lord." Then in a sing-song voice she began to chant: "There is no such thing as darkness on earth, no hell, with me there is Light. NO! NO? NO! The world will not be saved by Christ. This is hell. There will be wars and rumors of wars. The sun will be darkened and the night will turn into day. There is no feeling. It is dead. Deceit is my name. The world is now hell." Then she lay in bed with her body rigid, eyes staring ahead, lips moving and hands raised. Twice she rushed from the room naked, screaming, and threw herself on the floor. She talked about religious subjects, and repeated: "Keep away from me. Don't touch me." She believed that she had been inspired by God to write a book containing her history. She also believed that she was inspired to become a teacher of religion. Her visions were quite vivid, and often had something to do with "Light." She had had similar experiences





before coming to the hospital, which she recorded in her diary.

At first she had the idea that she had experienced a physical death but a more or less spiritual resurrection. She would stand against the wall in the position of crucifixion and then say that her physical body was gone, that only her spiritual self was left, which was all that God wanted. She also had the idea that Randy and she were to be preacher and pilgrim and that they were to teach people about God. She said: "It seemed as if Randy and I were married in a clean way. I have loved him ever since we were kids. Later on I spoiled it by putting it too high. I didn't have the faith I should have. Someone always said something. I doubted them and was ashamed of myself."

Now Nelly says nothing about these "religious" ideas, so it impossible to know what interpretation she now places upon them. Her mood at least is not consistent with her playing such a role at the present time. She very seldom attends church services in the chapel and no private devotions have been noticed except for occasional talking about religious out of the window, saying "Jesus Christ" over and over.

After Nelly's initial outburst of excitement at the hospital, she gradually quieted down, became interested in where she was, apologized for her behavior, and began to be a little more neat in her appearance. Everything progressed until she went to a movie, when she became greatly disturbed and had to be put in seclusion, where she screamed and pounded on the door all night. In the morning she became quiet and seclusive. From then on she became interested in getting well enough to leave, and wanted to work for her living. In September, 1935, she was sent out on





family care as greatly improved, but during the five or six weeks there she made no improvement, took no interest in what went on around her, and she was returned to the hospital because her staring around frightened the other patients in the home.

Nelly feels that she is to blame for her condition at the present time, and even for the condition of the other patients in the hospital. She accuses herself of telling lies and thus causing accidents in which many patients get hurt. On one occasion, when asked if she had done anything wrong, she replied: "Well, the other patients seem to think I have, but I don't know of anything wrong I have done unless it is wrong for me to write a book which I hoped would inspire the man I loved." She feels that her condition is absolutely hopeless, and she feels resigned to her fate as it is. She expresses no interest in getting well or going home. At first she wondered why she was here and when she would be well enough to go home, and still worries somewhat about the condition of the health of her relatives, but she feels that her own condition is hopeless.

#### INTERPRETATION

This individual seems to have started life on the wrong foot and has been out of step ever since. In every phase of life she has met with disappointment, failure, frustration. It is no wonder that she thought of herself as Pilgrim. Let us see the many ways in which she has been rebuffed.

In the first place, it might be pointed out that she had a none-too-good hereditary background. We do not know much about it except that her mother was supposed to be subject to epileptic seizures. It is not known





for sure what the hereditary possibility this has, but the general opinion is that there is at least the possibility of inheriting the tendency toward it.

Next, she became seriously ill shortly after birth and was even given up as a hopeless case. She had to make a terrific struggle to keep alive, but finally she won out in this struggle. The price she had to pay for this was a weak and frail body, which was always a handicap in everything she undertook in life.

Third, her mother died when she was only five years old. This was a great blow and loss to her. No doubt since she had been sick so much in her early life she had learned to depend upon her mother for many things. We know that she missed her mother very much, and that she did not know just what to think about her mother's absence. And there seemed to be nothing or nobody to take her mother's place in her life.

She longed for somebody's arms to protect her and somebody in whom to confide. Her father could not take her mother's place because he did not seem to understand her. At least Nelly felt that he did not understand her, and she could not place her trust and confidence in him.

In the fourth place, there was no explanation offered to her to interpret the vital issues of life. Such a lack would not have mattered to many children, but Nelly says that she was just naturally inquisitive about such matters and longed for a philosophy of life which would explain everything. Since there was no one else to help her, she figured out her own interpretation and philosophy of life--such as it was. It was very childish interpretation, and perhaps was adequate for a while.





But as she grew up she needed a more mature explanation of things. Instead of formulating a more mature idea of life, it seems that her grandmother managed to perpetuate her childish idea of religion and growth and development in life.

Again, she had no opportunity to form lasting friendships and have intimate friends in either girls or boys. The family travelled around so much that by the time Nelly could begin to get acquainted with other children they would be moving to another community--perhaps to a different state. No doubt this caused Nelly to have to rely more and more upon herself for company, and, as she says, become more retrospective and asocial in nature. Thus she failed to make a good social adjustment. She did not know exactly how other people acted. She did not know in whom to trust and in whom not to trust. She knew little about human nature. She did not even understand her own nature, for she tells us how she wondered and wondered about certain feelings within her.

Sixth, she was thwarted in her education. The great amount of moving naturally made it difficult for her to make good adjustments in school. Yet she made a surprisingly good attempt at adjustment in school. This was one thing which she enjoyed, and she had a great desire to go to school. Perhaps she could have made a successful adjustment here, for we know that her intelligence was above the average, and from reading her writing in her diary one can judge that she had natural abilities in the field of writing. Yet in this field of endeavor she was again thwarted. Her father did not allow her to continue beyond the first year in high school. Just why he did not allow her to go to school we are not sure, for he gives





one reason while her sister gives another.

In the seventh place, she failed to make a good adjustment in a vocation. It seems that here her health was her greatest drawback. She could not stand very hard work, yet she was always so enthusiastic about her work that she worried about not being able to do more, and would work too hard, and because of ill health would have to lose her job. It is also highly probable that her seeming lack of understanding of human nature made it difficult for her to make a very good adjustment to the vocation in which she found herself. She neither knew how to meet people well in a store, nor did she know much about children.

Also, the one person in whom she had learned to confide and who was responsible for most of her ideas about religion and life died--her grandmother. This was a great blow to her, as she shows us in her diary. It was as though she had lost her last friend.

But before she had lost this last friend, she had had some other disappointments. She had met defeat in her relationship with boys. The very first boy companion she had disappointed her so much that her whole attitude toward boys in general was affected. The only friend she seemed to have in the masculine gender was a boy by the name of Randy, who seemed to understand her and who seemed to act as an older brother to her. She regarded him as such, at least. Then the second boy she met gravely disappointed her. It seemed that she became disgusted with all boys in general, except the one whom she regarded as an older brother, and then when he started having dates with other girls a strong unconscious wave of jealousy swept over her and almost swept her off her feet.





This is not the whole story of her sexual life. There are many complications that entered in. It is difficult to know just what was the real cause of it all. We do know quite a bit about her attitude toward it from her diary which really throws a great amount of light upon the subject. We know the following facts:

Nelly received no instruction in the facts of sex. It seems almost unbelievable that she should know so little. When she did learn a little about sex, she was so upset about her new knowledge that she had a difficult time recovering. Her attitude toward life and people was changed. Her mind was filled with new thoughts, and these thoughts seemed to erase all other thoughts.

She had certain high ideals and ideas of the proper relationship between boys and girls. One would almost say that she was ultra-Victorian in her viewpoint. When she found that others did not share her ideals, she became very much disappointed. When they told her that she would change her viewpoint, she insisted that she would not. She insisted in divorcing emotion entirely from the idea of love for a person of the opposite sex. She did not seem to see the sexual aspect of such relations, which is quite natural since she knew nothing about the sexual nature of men and women.

Yet in spite of her ignorance of the sexual aspect of relationships between men and women, she seems to have been sexually aroused herself without knowing just what it was. After meeting Fred we notice that undoubtedly a sexual arousal which she could not understand was what took place. Childlike, she appealed to God in her prayers for an understanding





of this feeling within her. She felt quite guilty about this feeling; she felt that she should not feel this way. And we know the agony in her mind over this conflict from her writing in her diary. Thus there came about a close relationship between her conflict over this new emotional feeling over sex and her communion with God. The conflict drove her to prayer to God for release. There seems to be an element of desire to overcome this conflict, for she had a desire to understand it. And then when she really found what it was, and discovered that it conflicted with the ideals and ideas she had always held concerning her attitude toward men, she was almost horrified. She became quite upset. She seemed to be trying to refuse to believe the truth, and decided to hold to her infantile idea of the nature of love and religion. She clung to her infantile belief in the nature of religion because it helped her escape this great problem in life. As life progressed, and still the problem was not entirely solved, she became more and more interested in her idea of religion, and at last made one desperate effort to use her religion as an escape from her problem. She would even become a religious worker, which would strengthen that which would help her escape her problem. She would enter this religious life with Randy, in whom her last bit of faith rested. Together they would enter a life devoted to religion, and in this manner she would prove to herself and to others that one need not submit to what she conceived as "worldly lust, corruption, etc. " In her prayers she had been going to God "to realize when it was over she was living in a world of lust, continually fighting the passions of the flesh, but she would win. She would win this battle with herself in time. God would teach her how."





Her efforts were not directed toward understanding the truth now, but in escaping what she saw seemed to be the truth and which she did not want to be the truth. It is interesting to note how she had always had more or less the same attitude toward Randolph as she had toward God. All through her life when the going has been rough and she has not been able to understand things that have happened to her, she has thought of Randy first, consoled herself that she could still believe in and confide in him, and from there she would go to prayer. She consoled herself that she could still trust in and confide in God. She seems always to have regarded both Randy and God as a refuge which would give her protection and escape from the problems of life as they came about. Randy gave her assurance by putting his arms around and consoling her while she wept out her bitterness and her distrust in men; God gave her assurance through the vision of a Light and the strengthening her in her belief in her ideal of what the relationship ought to be between men and women. And on no occasion did either Randy or God seem to help her solve the problems--they merely helped her escape the final resolution or solving of the problems. Just before her hospitalization it will be noted that she was still trying to escape her problem by writing a letter to Randy and praying to God for the Light which would hold her true to her ideal.

Nelly seems to be that type of person whose conception of the nature of religion is an adjustment to what she thinks to be the standards and ideals of God. She has lost her faith in other human beings, so she cannot bring herself to the point of adjustment to them. And she





refuses to understand herself and her own basic desires and needs, hence making it impossible to bring about an adjustment to herself. She merely tries to adjust herself to her idea of the nature of God, because it exempts her from the necessity of adjusting to either her fellow-men or to herself. According to her idea of the nature of God, nobody, except possibly Randy, measures up to the standards and demands of God. Why should she adjust herself to imperfect, lustful men? And why should she adjust herself to her own desires, for they were also base and lustful? Her vision of the Light assured her of this. The only possible adjustment she felt she could make was to Randy, for her attitude toward him was not, as she thought, of a sexual and lustful nature, but as a friend, a companion, helper--just as her attitude toward God. Her attitude toward and conception of religion is not one which will give her insight and understanding of the problems of life, but is one which helps conceal the real nature and complexity of the problems. She does not use her religious experiences as a means of facing and solving the problems of life, but as an escape and refuge from those problems. Her religious experiences do not give her power to face the world; they merely help her withdraw all the more from the world into her own private world where there does not need to be coherence to her ideas.





## CHAPTER FIVE

### SUMMARY AND CONCLUSION

This thesis has been an attempt to show how certain abnormal personalities have used religion as an escape from problems of life. In order to determine how religion could be used abnormally, first a statement and description of the writer's conception of the normal use of religion has been presented and contrasted with what is conceived to be an abnormal use of religion. The nature of religion has been defined as two-fold: (1) the adjusting of the self to the environment, and (2) the adjusting the environment to the self, when by self is meant the total personality and by environment is meant the total realm of experience of the personality with the self, with others, and with God. The religion of Jesus, based on an Israelitish background, is conceived to be the outstanding example of the normal nature and use of religion, while the Buddhistic religion is considered an abnormal use of religion. The religion of Jesus consists of using the symptoms of religiosity or symbols of religion to grow, to face reality, to solve the problems of life, whereas the Buddhist uses those symptoms to regress, to withdraw from reality, to escape the problems of life.

An abnormal personality is viewed as one who fails to adjust to his environment and fails thus to be able to lift that environment to a higher level. He has a misconception of the nature of religion. He misuses the symptoms of religiosity. He becomes a lop-sided individual rather than a well integrated personality.





Three abnormal personalities from a mental hospital who have used the symptoms of religiosity as a means of escape from their problems of life have been described and presented to illustrate this thesis. The first person, whom we have called Elsie Hale, is an individual who has been faced in life by the problem of the domination of her mother, which prevented her from learning to make decisions for herself or to make a natural adjustment to a person of the opposite sex. She had observed her mother's use of a symptom of religiosity--church membership--as an escape from her problems, and she was taught to do the same. When she desired to break away from the domination of her mother, instead of facing the problem squarely and solving it rationally and as an adult should, she attempted to use the symptoms of religiosity to escape the problem. First she chose as a sexual partner a boy of another race and religious belief. Then she adopted his religious belief, which taught that one has no earthly mother or father. By accepting this belief she was thus freed from any obligations of loyalty to her mother, but by adopting this religious belief she also gained a great sense of sin for her actions. She also found out that she could not erase from her consciousness the teachings of her early years so easily as she had perhaps thought, and she found herself feeling that perhaps she should not have broken so abruptly from her mother. She became homesick for her mother, yet she still felt loyal to her boy friend and to her new religious belief. She became quite confused in her loyalties and what her relationship to her total environment ought to be. She wanted to assert her own independence; she wanted to satisfy her sexual drive; she felt an obligation to her mother; she realized that she had certain





obligations to God; all these obligations seemed to conflict. Here was quite a problem in life, and she failed to solve it. Instead, she tried to escape from it. She has used her religious belief as an escape in that it has been used to help her feel relieved from an obligation of loyalty to her mother; by using the belief in "spiritual babies" she later rationalized her frustration in the satisfaction of her sex instinct. She has thus failed to adjust to her environment; she has failed to grow; she has become confused. She has escaped her problem, but she is paying the price.

The second person, Mrs. Svenska, was faced by a similar problem in life. She desired recognition of herself in the world, and since she did not receive such recognition as she thought she ought to receive, she set about trying to solve or escape from that problem. She found that she could gain recognition and a feeling of superiority by the use of a mystical experience. There is nothing wrong with a mystical experience when it is properly used as Jesus used his at the Transfiguration (see pp. 19-20) and elsewhere, but she did not use her mystical experience to help her gain insight into her problem and a solution of it. Instead, she was like Peter and reveled in the experience itself. Later she again used her mystical experience not only to escape from the old recognition problem but also the problem of her sense of guilt and hatred for her child. She refused to face her problem; she did not use the religious experience to help her understand and find a solution; she used it as an escape and a compensation. She was perfectly integrated to the voice she heard, but she was not integrated to her own self or to others. She failed to grow, to face reality; instead she escaped, but at a great price.

Nelly Jones, the third person presented, had a very difficult time





adjusting to life. Her environment seemed quite harsh to her, yet she built quite high ideals and has been able to see only the "rosy" side of life. When she found out, rather late in her young life, that life was not as she had imagined, that others did not hold the high ideals she did, that people were sensual to a certain extent, that she herself was also made of flesh and blood and had certain bodily desires that needed to be satisfied--to some extent at least, she was unwilling to accept it as the truth. She wanted to continue living in the perfect world she imagined she lived in, or at least to change the world to fit her visions. She did not use her visions to reveal to herself the truth so that she could have a better understanding of her own self, others, and God, but she used those visions to help her strengthen her own infantile beliefs and to escape from the actual truth. She failed to grow out of her infantile beliefs and failed to develop her immature conception of the nature of religion into a more mature one; she tried to solve adult problems with infantile ideas; she therefore failed to adjust to her environment as it really was; she was a poorly integrated personality unable to adjust herself to the environment and hence unfit to adjust that environment to a higher level.

The conclusion is: when symptoms of religiosity or symbols of religion are used as an escape from the problems of life rather than to help face those problems, the end result is not a well integrated personality properly adjusted to his total environment and equipped to adjust that environment to a higher level, but an individual who has transcended the environment at the cost of becoming mentally sick, a lopsided individual, an abnormal personality.





## BIBLIOGRAPHY

Adler, Alfred, The Practice and Theory of Individual Psychology (Trans. by P. Radin), New York: Harcourt, Brace and Co., 1924.

Alexander, Franz, Buddhistic Training as an Artificial Catatonia (The Biological Meaning of Psychic Occurrences), Psychoanalytic Review, Vol. XVIII (1931), pp. 129-145.

Allers, Rudolf, The Psychology of Character (Trans. by E. B. Strauss), New York: The Macmillan Co., 1931.

Ames, Edward Scribner, The Psychology of Religious Experience, Boston: Houghton Mifflin Co., 1910.

Barton, G. A., The Religion of Israel, New York: The Macmillan Co., 1918.

Berguer, Georges, Some Aspects of the Life of Jesus (Trans. by Eleanor Stimson Brooks and Van Wyck Brooks), New York: Harcourt, Brace and Co., 1923.

Bjerre, Poul, From Psychoanalysis to Psychosynthesis, Psychoanalytic Review, Vol. X (1923), pp. 361-379.

Bjerre, Poul, The Way to Grace, Psychoanalytic Review, Vol. XIV (1927), pp. 255-267.





Bjerre, Poul, The Way to and from Freud, Psychoanalytic Review, Vol. XII (1925), pp. 39-66.

Casamajor, Louis, The Evolution of Symbols in the Development of Consciousness, Archives of Neurology and Psychiatry, Vol. XXII (1929), pp. 865-872.

Coe, George Albert, The Psychology of Religion, Chicago: The University of Chicago Press, 1916.

Cronback, Abraham, The Psychology of Religion, Psychological Bulletin, Vol. XXX (1933), pp. 327-361.

Davis, Katherine Bement, Factors in the Sex Life of Twenty-Two Hundred Women, New York: Harper and Brothers, 1929.

Day, Albert Edward, Jesus and Human Personality, New York: The Abingdon Press, 1924.

Deutsch, Helene, The Psychology of Women in Relation to the Functions of Reproduction, International Journal of Psychoanalysis, Vol. VI (1925), pp. 405-418.

Eisler, Edwin R., The Religious Factor in Mental Disorder, Journal of Abnormal and Social Psychology, Vol. XIX, (pp. 85-95.

Flügel, J. C., The Psycho-Analytic Study of the Family, Vienna: The International Psycho-Analytic Press, 1921.

Electric, 1901. The day of the electric, Scientific American, 1901.

Vol. 1 (1901), no. 30-31.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Vol. 1 (1901), no. 30-31.

Electric, 1901. The day of the electric, Scientific American, 1901.

Vol. 1 (1901), no. 30-31.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Vol. 1 (1901), no. 30-31.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Electric, 1901. The day of the electric, Scientific American, 1901.

Vol. 1 (1901), no. 30-31.



Freud, Sigmund, A General Introduction to Psychoanalysis, (Trans. by G. Stanley Hall), New York: Horace Liveright, 1920.

Freud, Sigmund, A Religious Experience, International Journal of Psychoanalysis, Vol. X (1929), pp. 1-4.

Freud, Sigmund, Beyond the Pleasure Principle, (Trans. by J.M. Hubback), London: International Psycho-Analytic Press, 1922.

Freud, Sigmund, Collected Papers, 4 Volumes, (Trans. by Joan Riviere), Vienna: The International Psycho-Analytic Press, 1924.

Freud, Sigmund, Group Psychology and the Analysis of the Ego, (Trans. by James Strachey), Vienna: International Psycho-Analytic Press, 1922.

Freud, Sigmund, New Introductory Lectures on Psychoanalysis, (Trans. by W.J.H. Sprotts), New York: W.W. Norton, 1933.

Freud, Sigmund, The Ego and the Id, (Trans. by Joan Riviere), London: Hogarth Press, 1927.

Freud, Sigmund, The Future of an Illusion, New York: Horace Liveright, 1928.

Freud, Sigmund, The Interpretation of Dreams, (Trans. by A.A. Brill), New York: The Macmillan Co., 1933.

Freud, Sigmund, The Problem of Lay-Analysis, (Trans. by A. Paul Maerker-Branden), New York: Brentano's, 1927.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

H. H. Clegg, The Psychology of the Individual, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.

Green, Edward, A General Introduction to the Study of Psychology, 1904.



Hamilton, G.V., A Research in Marriage, New York: Albert and Charles Boni, Inc., 1929.

Hart, Bernard, The Psychology of Insanity, New York: The Macmillan Co., 1931. (Fourth Edition).

Healy, William; Bronner, Augusta F.; and Bowers, Anna Mae, The Structure and Meaning of Psychoanalysis, New York: Alfred A. Knopf, 1930.

Henderson, D.K., and Gillespie, R.D., A Textbook of Psychiatry, Oxford University Press, 1927. (Third Edition).

Hickman, Frank S., Introduction to the Psychology of Religion, New York: The Abingdon Press, 1926.

Hinkle, Beatrice M., The Re-Creating of the Individual, New York: Harcourt, Brace and Co., 1923.

Hinsie, Leland E., Psychoanalysis and Heaven, Psychoanalytic Review, Vol. XIII (1926), pp. 145-172, 323-338, 444-460.

Hoch, August, Benign Stupors, New York: The Macmillan Co., 1920.

Hocking, William Earnest, Human Nature and Its Remaking, New Haven: Yale University Press, 1929.

James, William, The Varieties of Religious Experience, London: Longmans, Green, and Co., 1902.

Jones, Earnest, Psycho-Analysis, London: Earnest Penn, Ltd., 1928.

Smith, C. F., A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Part, second, The American Revolution, New York: The American Revolution Society, 1958.

Smith, William, History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.

Smith, William, A History of the United States, New York: Alfred A. Knopf, Inc., 1958.



Jung, Carl G., Collected Papers on Analytic Psychology (Edited by Dr. Constance E. Long), London: Bailliere, Tindall, and Cox, 1922.

Jung, Carl G., Contributions to Analytic Psychology, (Trans. by H.G. and Cary F. Baynes), New York: Harcourt, Brace and Co., 1928.

Jung, Carl G., Modern Man in Search of a Soul, (Trans. by W.S. Dell and Cary F. Baynes), New York: Harcourt, Brace and Co., 1934.

Jung, Carl G., Psychological Types, New York: Harcourt, Brace and Co., 1923.

Jung, Carl G., Two Essays on Analytic Psychology, (Trans. by H.G. and C. F. Baynes), London: Bailliere, Tindall and Cox, 1928.

Knowlson, T. Sharper, The Psychology of Inspiration, Psychoanalytic Review, Vol. IX (1922), pp. 440-443.

Leuba, James H., The Psychology of Religious Mysticism, New York: Harcourt, Brace and Co., 1925.

McDougall, William, Outline of Abnormal Psychology, New York: Longmans, Green and Co., 1928.

Pratt, James Bissett, The Religious Consciousness, New York: The Macmillan Co., 1920.

1. General remarks on the subject of the study (1910-1911)

2. General remarks on the subject of the study (1912-1913)

3. General remarks on the subject of the study (1914-1915)

4. General remarks on the subject of the study (1916-1917)

5. General remarks on the subject of the study (1918-1919)

6. General remarks on the subject of the study (1920-1921)

7. General remarks on the subject of the study (1922-1923)

8. General remarks on the subject of the study (1924-1925)

9. General remarks on the subject of the study (1926-1927)

10. General remarks on the subject of the study (1928-1929)

11. General remarks on the subject of the study (1930-1931)

12. General remarks on the subject of the study (1932-1933)

13. General remarks on the subject of the study (1934-1935)

14. General remarks on the subject of the study (1936-1937)

15. General remarks on the subject of the study (1938-1939)

16. General remarks on the subject of the study (1940-1941)

17. General remarks on the subject of the study (1942-1943)

18. General remarks on the subject of the study (1944-1945)

19. General remarks on the subject of the study (1946-1947)

20. General remarks on the subject of the study (1948-1949)



Rank, Otto, Beyond Psychoanalysis, Psychoanalytic Review, Vol. XVI (1929), pp. 1-11.

Reheim, G., The Gods of Primitive Man and the Religion of the Andamanesian Pygmies, Psychoanalytic Review, Vol. XV (1928), pp. 105ff.

Reik, Theodor, Final Phases of Belief Found in Religion and in Obsessional Neurosis, International Journal of Psychoanalysis, Vol. XI (1930), pp. 278-291.

Reik, Theodor, Mysticism and Occultism, International Journal of Psychoanalysis, Vol. II (1921), pp. 225-230.

Reik, Theodor, The Science of Religion, International Journal of Psychoanalysis, Vol. II (1921), pp. 80-93.

Reik, Theodor, The Therapy of the Neurosis and Religion, International Journal of Psychoanalysis, Vol. X (1929), pp. 292-302.

Reiser, Oliver L., The Biological Origins of Religion, Psychoanalytic Review, Vol. XIX (1932), pp. 1-22.

Reynolds, Bertha C., The Church and Individual Security, American Journal of Orthopsychiatry, Vol. III, pp. 44-54.

Schmideberg, Melitta, "Bad Habits" in Childhood; Their Importance in Development, International Journal of Psychoanalysis, Vol. XVI (1935), pp. 455-461.





- Schroeder, Theodore, A Contribution to the Psychology of Theism. The French Prophets and John Lacy, Psychoanalytic Review, Vol. XII (1925), pp. 209-213.
- Schroeder, Theodore, Manufacturing the "Experience of God," Psychoanalytic Review, Vol. XVI (1929), pp. 71ff.
- Schroeder, Theodore, Revivals, Sex, and Holy Ghost, Journal of Abnormal Psychology, Vol. XIV, pp. 34-47.
- Schroeder, Theodore, Religious "Love in Action"--Rev. S.C.H.--(Intro. and Interpolations), Psychoanalytic Review, Vol. XII (1925), pp. 414ff.
- Schroeder, Theodore, The Psychoanalytic Approach to Religious Experience, Psychoanalytic Review, Vol. XVI (1929), pp. 361-376.
- Selbie, W. B., The Psychology of Religion, Oxford: Clarendon Press, 1924.
- Shepherd, William T., A Study of the Methods of Revivalists, Journal of Abnormal and Social Psychology, Vol. XVI, pp. 137-143.
- Snow, A. J., Psychological Basis for the Origin of Religion, Journal of Abnormal and Social Psychology, Vol. XVII, pp. 254-260.
- Strickland, Francis L., Psychology of Religious Experience, New York: The Abingdom Press, 1924.
- Sun, Joe Tom, Psychology of Primitive Buddhism, Psychoanalytic Review, Vol. XI (1924), pp. 39-47.





Thrift, I. E., Religion and Madness, Psychoanalytic Review, Vol. XIII  
(1926), pp. 312ff.

White, William A., Lectures in Psychiatry (The Major Psychoses), New  
York: Nervous and Mental Disease Publ. Co., 1928.

Wieman, Henry Nelson, Methods of Private Religious Living, New York:  
The Macmillan Co., 1929.

Wieman, Henry Nelson and Regina Westcott-, Normative Psychology of  
Religion, New York: Thomas Y. Crowell, 1935.

Wile, Ira S., Psychoanalysis and Religion, Mental Hygiene, Vol. XVI  
(1932), pp. 529-563.

1913-14, Journal of the American Medical Association, Vol. 1, No. 1, p. 1.

1914-15, Journal of the American Medical Association, Vol. 2, No. 1, p. 1.

1915-16, Journal of the American Medical Association, Vol. 3, No. 1, p. 1.

1916-17, Journal of the American Medical Association, Vol. 4, No. 1, p. 1.

1917-18, Journal of the American Medical Association, Vol. 5, No. 1, p. 1.



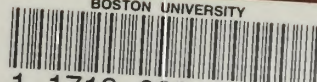


[illegible]

Demco 293-5



BOSTON UNIVERSITY



1 1719 02547 7219



